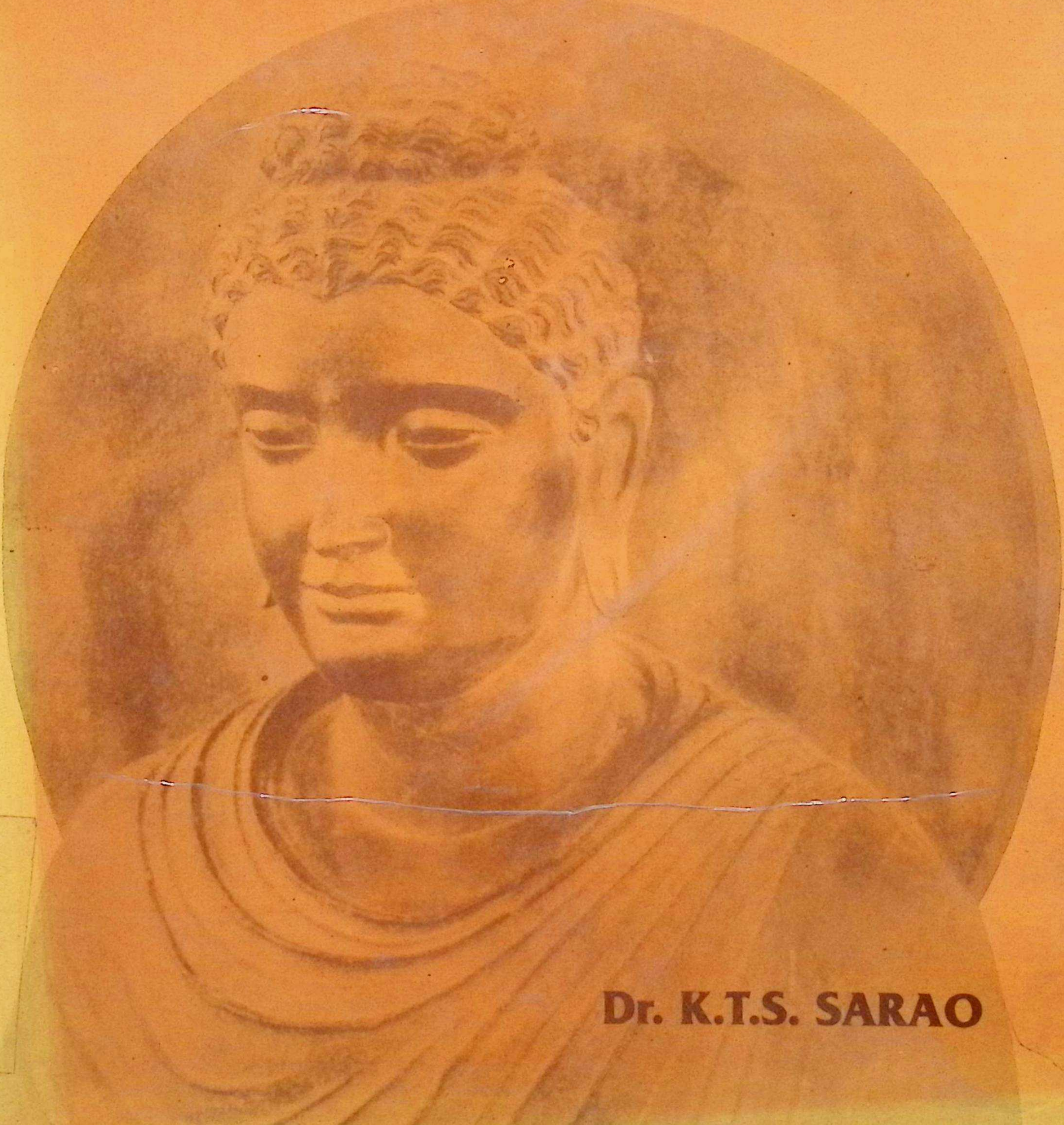
THE ORIGIN AND NATURE OF ANCIENT INDIAN BUDDHISM



Dr. K.T.S. SARAO

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ABOUT THE BOOK

Ancient Indian Buddhism is not only a much neglected subject these days, but whatever work has been done so far on this subject is quite one-sided. Scholars have too often indulged in limitless glorification of all aspects of the personality of Gautama Buddha and the faith whose foundations he laid. There is no denying the fact that Buddhism was one of the many great contributions made by India to world culture and civilisation. But this does not mean that Buddhism as propounded in the Pāli Vinaya and Sutta Piṭakas is perfect or should be taken as a panacea for all our modern problems. These are naturally many aspects of Buddhism in relation to which our moral position has shifted and therefore we may need to improve upon those issues. This, in fact is not a criticism of Buddhism but its beauty. After all every thing needs improvement and revision from time to time.

One of the major issues with which this book has dealt in detail is the problem related to the date of the Buddha. The author has propounded that it is high time that the dates based upon Long Chronology be discarded. It is difficult to perceive the Buddha to have died much before c. 400 B.C. The issue of role of iron also has been re-assessed in its relation to the birth of Gaṅgā Urbanisation as well as Buddhism which is seen by some as a logical consequence thereof. An attempt has been made here to point out that the role of iron has been over-stressed. Early Indian Buddhist perception and its attitude in relation to various social issues has also been critically assessed in the light of modern values.

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30 Nov. 1988

K.T.S. SARAO
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ABBREVIATIONS

A = Aṅguttara Nikāya, London: PTS.
AA = Manorathapūraṇī, Aṅguttara Commentary, 5 vols, London: PTS.
ABORI = Annals of the Bhandarkar Oriental Research Institute.
AI = Ancient India.
AO = Acta Orientalia.
Ap. = Apadāna, London: PTS.
ARASI = Annual Report of the Archæological Survey of India, N. Delhi.
ASI = Archæological Survey of India, New Delhi.
B&RW = Black and Red Ware
BD = The Book of Discipline, London: PTS.
BSOAS = Bulletin of the School of Oriental & African Studies, London.
Bu = Buddhavaṃsa, London: PTS.
BuA = Buddhavaṃsa Commentary, London: PTS.
CHI = Cambridge History of Ancient India, vol. I, Cambridge.
CNid. = Culla-Niddesa, London: PTS.
Cp. = Cariyapiṭaka, London: PTS.
CV = Cullavagga of the Vinaya Piṭaka.
D = Dīgha Nikāya, London: PTS.
DA = Sumaṅgala Vilāsinī, Dīgha Commentary, 3 vols, London: PTS.
DB = Dialogues of the Buddha, SBB London.
DhA = Dhammapadaṭṭakathā, 5 vols, London: PTS.
Dīp. = Dīpavaṃsa, London: William & Norgate.
DPPN = Dictionary of Pāli Proper Names, 2 Vols, London: PTS.
EI = Epigraphica Indica.
ERE = Encyclopædia of Religion & Ethics.
GS = The Book of the Gradual Sayings, London: PTS.
IA = Indian Antiquary.
IAR = Indian Archæology: A Review, New Delhi.
IHR = Indian Historical Review, N. Delhi.
IHQ = Indian Historical Quarterly, Calcutta.
IGI = Imperial Gazetteer of India, Oxford: Clarendon Press, 1908.
IT = Indologica Taurinensia, Turin.
Itv. = Itivuttaka, London: PTS.
ItvA. = Itivuttaka Commentary, London: PTS.
J = Jātaka, London: Trubner & Co.
JA = Journal Asiatique, Paris.
JAHRS = Journal of the Andhra Historical Research Society.
JAOS = Journal of the American Oriental Society.
JASB = Journal of the Asiatic Society of Bengal, Calcutta.
JBBRAS = Journal of the Bombay Branch of the Royal Asiatic Society.
JBORS = Journal of the Bihar & Orissa Research Society.
J(E) = Jātaka, English tr. by E. Cowell et al.
JESHO = Journal of the Economic and Social History of the Orient.
JIH = Journal of Indian History.
JNSI = Journal of the Numismatic Society of India.
JRAS = Journal of the Royal Asiatic Society, London.
KhpA. = Khuddakapāṭha Commentary, London: PTS.
KS = The Book of the Kindred Sayings, London: PTS.
M = Majjhima Nikāya, London: PTS.
MA = Papañca Sūdanī, Majjhima Commentary, London: PTS.
MASI = Memoirs of the Archæological Survey of India, N. Delhi.
M&E = Man and Environment.
Mhv. = Mahāvaṃsa, ed. Geiger, London: PTS.
Mil. = Milindapañha, ed. Trenckner, London: William & Norgate.
MLS = The Collection of the Middle Length Sayings, London: PTS.

MNid. = Mahā Niddesa, 2 vols, London: PTS.
MV = Mahāvagga of the Vinaya Piṭaka.
NBPW = Northern Black Polished Ware.
OCP = Ochre-Coloured Pottery.
PED = Pāli-English Dictionary.
PGW = Painted Grey Ware.
Ps = Paṭisambhidāmagga
PTS = Pāli Text Society.
Pv. = Petavatthu, London: PTS.
PvA. = Petavatthu Commentary, London: PTS.
S = Saṃyutta Nikāya, London: PTS.
SA = Sāratthа-ppakāsinī, Saṃyutta Commentary, London: PTS.
ŚB = Śatapatha Brāhmaṇa.
SBE = Sacred Books of the East.
SBB = Sacred Books of the Buddhists.
SIP = South Indian Palaeography.
Sn. = Sutta-Nipāta, London: PTS.
SnA. = Paramatthajotikā II, Sutta-Nipāta Commentary, 3 vols, London: PTS.
TB = Taitirīya Brāhmaṇa.
Th. = Theragāthā, London: PTS.
ThA. = Theragāthā Commentary, 3 vols, London: PTS.
Thī. = Therīgāthā, London: PTS.
ThīA. = Therīgāthā Commentary, London: PTS.
TS = Taitirīya Saṃhitā.
Ud. = Udāna, London: PTS.
UdA. = Udāna Commentary, London: PTS.
VA = Samantapāsādikā, 8 vols, London: PTS.
Vin. = Vinaya Piṭaka, London: William & Norgate.
Vv. = Vimānavatthu, London: PTS.
VvA. = Dhammapāla's Paramattha-Dīpanī, Vimānavatthu Commentary, London: PTS.

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1. INTRODUCTION

Writing history objectively has been the avowed goal of historians since as far back as Herodotus. Turgenev once wrote that: "to achieve a reproduction of the truth, the reality of life accurately and powerfully is the greatest happiness for a writer." But it is impossible for the historian to remain unperturbed over the vicissitudes of life which he observes. H.G. Wells was right when he confessed that there will never be an outline of written history that is not tendential. The pre-conceived notions and prejudices of the historian are bound to be interwoven into the delineation of the subject that he treats. However unscientific it might look, this has its own value and interest. It will be futile and waste of time, if the historian were to dig into the ever receding and irrevocable past, simply for the sake of the past. The historian has to revaluate the past in the light of the present as well as his own understanding of matters. Hence, it iş not possible to write purely objective and impartial history. Those who claim otherwise have their own snags and tags. Anyhow, it is more than obvious that any historical study should be of more than purely academic interest. Normally history is regarded as dry as dust, a jumble of dates, an unmeaning medley of wars and massacres. It should be a presentation of life, complete and whole. In lieu of approaching history in the fashion of a colourless spectator, a good historian has to assume the responsibility of representing the people of whom he speaks and thus write history in which the masses are represented with full care.

But the job is not an easy one. Unfortunately human language is too poor to express the real nature of many things. One too often finds oneself in a situation like the fish-telling the tortoise that he must have been swimming on the land, as she has never been on land. Certain things can only be realized and cannot be told or explained, as human language and emotions are not just enough to explain them. Words are symbols epresenting things and ideas known to us and these symbols do not and cannot convey the true nature of even ordinary things. Thus, language is often misleading and deceptive and such handicaps at least for the time being are unavoidable, the historian having to work with them.

Our problems, however, donot end here. Coming specifically to our own subject, Mrs Rhys Davids was right when she said that: "I am not so optimistic as to think that a mere reading of translated scriptures in the mass is of itself, sufficient to give an adequate knowledge of 'Buddhism'. That reading will make a man familiar with what the monastic editors at different times *have come to make* of the dimly remembered, half-forgotten mandate handed down through the ages. If he wished to get down to those mandates, if he would seek to dig up what the the first Sākyan probably did teach, he must do more than skim through Rule after Rule, sutta after sutta, poem after poem, catechism after catechism."[1] Other than the problem regarding the original doctrines, we are not quite certain about the date of the Buddha,[2] though some people have even doubted the very historicity of the Buddha. The Sanskrit sources and their Chinese and Tibetan versions give only a legendary account of the Buddha's career and the efforts to separate facts from legends have met with little success. In the ase of the Pāli *Tipiṭaka* too we cannot say with certainty that it represents the earliest form of Buddhism. Mere survival of the Pāli canon doennot prove its antiquity and relative priority. Moreover, we cannot deny the fact that there is a long-gap between the days of the Buddha and in the formation of canonical literature, that the present three-tier division is artificial, made only after the actual production of the majority of the texts concerned, and that something must have existed as the original canon before the days of Asoka which we know nothing of.[3] It must, therefore, be admitted that the Buddhist texts and the knowledge derived from them so far, are hopelessly unable to give any definite clue to the understanding of the actual happenings of the life of the Buddha or even to that of his historical existence. But unless we *accept* the existence of a historical Buddha, the problem of the origin of Buddhism may not be easy to face. We can *somehow* assume that Gautama Buddha did live in pre-Mauryan days, at least an inscription of Asoka points towards this. Most of the historical material which can be extracted from out texts is in the form of stories, similes, direct verbal statements and objective statements. Very little material is in the form of direct socio-economic description and even that is highly formalized. It is also repetitive and occurs again and again to the extent of an obsession. But an important point worth noticing here is that the very incidental nature of the textual material increases its historical value.

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[1] C.A.F. Rhys Davids 1978: 4.

[2] See the next chapter on the date of the Buddha.

In this book, we have attempted to evaluate various aspects of Buddhism as reflected in the Pāli *Vinaya and Sutta Piṭakas*, which is called *primitive Buddhism* by some and *early Indian Buddhism* by others and may perhaps be called *ancient Indian Buddhism*, though not without drawing criticism.

II

Human desires are insatiable. They form an unending series like that of cause and effect. No sooner an existing desire is satisfied than a new desire springs up to take its place. Psychologists and physiologists have proved it. It is only with death that desires come to an end, though the Buddha felt that they extend even beyond death and end only with the *final blow out* i.e. *Nibbāna*. This insatiability of desires leaves an individual ever unsatisfied. Religion is the expression of the shifting attitude of man as he reacts to variuos desires and stimuli, which make him incline toward or shrink from certain things and courses. Physically man shrinks from darkness and prefers light. Morally, he shelters his mind, as does his body, from discomfort and storm. But to derive religion from any one stimulus or desire, is as unscientific as to refer it to priestly craft, a divine mandate or an illumination. It is indisputable that no one factor can account for the birth of a religion.

The sixth-fifth centuries BC throughout the whole 'civilized' world were a period of discomfort and storm, a period of intellectual ferment and prodigious philosophical activity. In Greece were born Permenides and Empedocles, in China we had Lao-tzu and Confucius, in India were born Gautama Buddha, Mahāvīra Jain and many others. In all these areas prevailed the same phenomenon of restless, wandering teachers, ready to give advice on philosophy, politics or religion to any one who would buy their stuff. By this time ideas had started moving fastly and mutual intellectual stimulation between great centres of civilization had started taking place due to the accelerated communications. Another reason may have been that all these areas had by this time become *wealthy* enough to support a large number of *thinkers*. Moreover, the increased pace of human invention was shattering traditional points of view, and therefore, men everywhere were beginning consciously to grapple with the fundamental problems of the meaning and purpose of life and society. The challenge was the same, but answers varied greatly, setting the civilization of the Mediterranean, South Asia and East Asia off in decidedly different directions. The contrasting attitudes developing during this great age of intellectual ferment still stand out among the factors that differentiate these major cultural zones.

Coming specifically to India, the fifth century BC marks a departure from the earlier period. In this priod, which is often called the age of the Buddha, gave birth to more than three scores of philosophers, various types of religious and philosophical systems ranging from one extreme to the other, were born during this period. A system which may be placed somewhere in the middle of these and founded by a khattiya prince turned recluse, came to be known as *Buddhism*.

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[3] See the next chapter.

III

When we move from the Vedic period into the age of the Buddha, agriculture had made a steady progress, though it is difficult to perceive the rôle of the so-called iron technology, as much as often has been pointed out.[4] The development of agriculture in the middle Gaṅgā basin was mainly a rice phenomenon, since this area was eminently suited to rice cultivation, particularly due to the year long supply of water from the river Gaṅgā as well as substantial amount of rains. Some scholars argue that this had far reaching consequences on the population as the increase in rice cultivation and the declining dependence upon cattle rearing resulted in major dietary changes.[5] In fact there is a suggestion that a definite relationship between rice growing area and a higher rate of fertility, because the consumption of rice gruel allows children to be weaned earlier so that the mother becomes ready to conceive again.[6] The archæological surveys as well as excavations also tend to prove this hypothesis. The increase in population is suggested by the substantial amount of increase in the number of settlements and their general distribution pattern.[7] Various Buddhist narratives in the early Buddhist literature also speak of cities full of people jostling each other and of numerous settlements in the countryside, all of whom are an index of increase in population.[8] The kingdom of Magadha is described as consisting of as many as 80,000 gāmas.[9] This is obviously, a typical Buddhist exaggeration, but is a hint towards the fact that the economy could support the population as it expanded. We also hear of well-fortified cities with gates and wardens to watch over the entry and exit points.[10] Settlements were in considerable contact with each other and people are frequently described as visiting other cities on various kinds of business.[11]

A system of coinage had also come into existence.[12] The existence of monetary exchange has itself been ralated to the exchange of goods i.e. barter system. As is well known, normally barter works only when exchange of goods takes place between places located geographically closer to each other. Barter and long-distance find it difficult to co-exist and as a result money economy comes into existence to meet the needs of its expansion. The birth of currency released multifarious forces which led to various consequences. Apart from social instability and distress, the growth of money tends to make social thought impersonal and abstract and leads to 'reification' of social relations.[13]

The emergence of a more complex economy with a greater specialization contributed to the expansion of trade. Trade routes were established and caravan traffic made its appearance.[14] In fact the early Buddhist literature is full of instances where various towns are shown as connected to each other, falling on various trade routes. While the beginning of long distance trade made a special appearance in our period, it was to still reach greater heights in the following period. This period may basically be termed as the "take off" period.

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[4] See **CHAPTER: 3** for details on the rôle of iron-technology.

[5] T.O. Ling 1976: 50.

[6] *Ibid.*

[7] M. Lal 1984: 63-64.

[8] D.ii.130.

[9] GS.i.64.

[10] A.iii.234f.

[11] Pācittiya: 136.

[12] M.iii.163; A.i.250.

[13] G.C. Pande 1957: 314.

[14] Mahāvagga: 224; Pārājika: 294.

Bārāṇasī was perhaps the most important industrial and commercial centre of those early days. Bārāṇasī was reputed to be famous for cotton and silk wearing, muslin and sandal.[15] Campā, Ujjenī, Sāvatthī, Kosambī and Vesālī were other important centres. Sea-trade becomes popular only in the later period, but it must have made its beginnings during this period. E.g. *Dīgha Nikāya* mentions journey to distance lands through sea[16] and birds are known to have been used to help in locating land on voyages.[17] We also hear of a "strong ship, provided with oars and rudder."[18] In the age of the Buddha "the tradesman who goes about the country with his caravan is in fact a typical figure in our narratives and according to the statements, in these caravans the traffic cannot be small, either with regard to the distance traversed or with regard to the wares carried."[19] Furthermore, the plentifulness of great waterways in northern India allows us to assume an early development of internal maritime trade."[20] Various corporate organizations of trade had also come into existence and are proved by the use of terms like *saṃgha, gaṇa, seṇi* and *pūga*.[21] Guilds performed various types of important functions including as varied activities as functioning as arbitrators to settle disputes between members and their wives.[22] Settlements based on various kinds of occupations aslo had come into existence and we often come across villages of reedmakers (*nalakāragāma*),[23] near Sāvatthi, salt makers (*loṇakāragāma*)[24] near Kosambī. The isolation of crafts and professions and their concentration in fixed areas, gave birth to the medley of castes and sub-castes which formerly a more or less priesly hypothesis, now began to harden into rigid social partitions on the basis of occupations tightened with the bonds of heredity, endogamy and exogamy, rules of the table etc.[25] The corporate unity, combined with localisation of industry, tended towards a narrowness and exclusivism whose price India has had to pay heavily and is still doing so. The localisation of crafts was also due to the policy of segregation adopted by the higher castes or the king with regard to the people following the *hīnasippas*.[26] But side by side, one group of people was aslo cutting against this tendency towards narrowness and exclusiveness and it was the group of people who were traders and travelled far and wide with their caravans.

Other concomitants of an expanding economy also began to make their appearance, and some of these features were used by the Buddha as similes. They include debt, interest, mortgage and usury.[27] There are several references to metallurgy,[28] the construction of permanent structures[29] and a very wide range of other goods. Textiles of both cotton and silk,[30] leatherwork,[31] fine pottery,[32] ivory work[33] and wooden work[34] etc. all figure in early

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[15] A.iv.281; V.61f; Mahāvagga.viii.i.29.

[16] D.i.228.

[17] GS.iii.261f.

[18] Sn. {SBE.10(2)}.52.

[19] R. Fick 1920: 272.

[20] *Ibid*: 270.

[21] Pacittiya: 302.

[22] Vin.iv.226.

[23] M.ii.205.

[24] Vin.i.350; A.ii.182.

[25] A. Bose 1942-45: 86.

[26] *Ibid*. Vol.II: 459.

[27] A.i.197; ii.86; iii.65ff.

[28] Cullavagga: 225; A.ii.286.

[29] Cullavagga: 239f.

[30] Pārājika: 321.

[31] Mahāvagga: 204ff.

[32] Pārājika: 348

[33] *Ibid.*: 221.

[34] M.ii.371.

Buddhist literature. The increase in the production of material goods was reflected in the numerous rules that made their appearance in the *Vinaya Piṭaka* about the articles of possession permitted for the Bhikkhus.[35] A nature outcome of this growing complexity of the economy was expressed in the degree of specialisation which became apparent during this period. The *Samaññaphala Sutta* of the *Dīgha Nikāya* lists a number of occupations that are commonly pursued.[36] There are 25 such occupations listed by the king and these include a wide range of specialised skills. The city produced its own social stratification, where the *seṭṭhi* was the most powerful and *seṇi* was the institutional base. *Varṇa* ranking of the Vessa being third in the social hierarchy was quite irksome to him, especially when the trader had access to a lot of wealth. According to brāhmaṇical terms power was connected with land-ownership and although now forbidden to the *seṭṭhi*, land was by no means his primary source of wealth.[37] Up to a point there was a distinction between the urban and the rural èlite- the *seṭṭhi* and the khattiya- because they derived their income from different sources. But some of the khattiyas who owned estates, were also town-dwellers, and thus, formd another group alondside the traders and the merchants.[38] The growing complexity of the economy as it expanded was naturally expressed through the emergence of a more stratified society. While most of the land may have been in the hands of peasant-proprietors, some large units of land had made an appearance. The most striking example is that of brāhmaṇa Kāsi Bhāradvāja of Ekanāṭā village who is said to have employed 500 ploughs.[39] The period also marked the beginning of hired labour and early Pāli texts frequently mention *dāsas-kammakāras-porisas* (those who laboured for others)[40] who appeared to be employed within the household, as well as in working the land.[41] On the basis of the existence of terms like *vetan* and *vaitanika* in *Paṇini*'s *Aṣṭādhyāyī*, it has been suggested that the emergence of wage labour made its beginning during the Buddha's time.[42]

The term *daḷidda* appears frequently in the early Buddhist literature to denote extremely poor people who led a miserable and deprived existence, and were "needy, without enough to eat or drink, without even a covering for the back.'"[43] In contrast there were people who led a very comfortable or even luxurious existence, possessing gold, silver, grain, a beautiful house, a carriage[44] and had servants to work for them.[45] In this way, the society at the time of the Buddha showed the same sort of contrasts and discrepancies as in modern days. The rich rode on elephants, horses and in chariots and lived lordly ease, whereas the poor struggled to wrest a meagre livelihood from the capricious powers of nature[46] as well as against the state. The *Aṅguttara Nikāya* speaks of a poor man who would have to go to jail for non-payment of debt, whereas another person could escape the same fate because of his wealth.[47] "The bliss of debtlessness" is seen as one of the four kinds of bliss to be won by a householder.[48] "Poverty, debt, borrowing, being pressed, beset and bound, are all woes for the worldly wanton."[49] Loans were very common and debt often runs through the life of the borrower and is inherited by his heirs (*pettikaṃ iṇaṃ*).[50] Famines were not uncommon and a substantial portion of population must have already turned into wage labourers, hired labourers, forced labourers as well as slaves. We come across individuals who had been deprived of their freedom as a judicial punishment[51] or had to submit to the position of a slave because they could not pay back what they had borrowed.[52] For the first time the four *varṇas* were defined, so that those who were concerned with the extraction of *surplus* were categorised as higher *varṇas* and those who were engaged in primary production as lower *varṇas*. As peasants, herders and traders, th vaiśyas became the principal taxpayers, and as slaves and hired labourers the sūdras became the primary suppliers of labour power.[53] The control of labour power and organisation of the system of taxation and unilateral gifts was done in such a manner by the upper two *varṇas* that the sūdras had to work as labourers, and the main body of the peasantry, the vaiśiyas had to husband their sources to meet the ever-increasing demands of the state and the priestly class.[54] Kings also spared no effort in extracting money from the common man.[55] The sharp differentiation between the ruler and the ruled, the oppressor and the oppressed, must have created the beginnings of social tensions. The *Vinaya Piṭaka* refers to the *dāsa kammakāras* of the Sākyan attacking their masters' women-folk as an act of revenge while the Sākyan women were alone in the woods.[56] The recognition of expliotation had also emerged. According to the *Dīgha Nikāya*, a *dāsi* called Kāli was physically attacked by her mistress despite the fact that she was meak, submissive and a hard-working woman.[57] The category of the *dāsa-kammakāra-porisa* formed the lowest strata in the society in the context of economic differentiation. As we pointed out earlier, land which seems to have been mainly in the possession of peasant proprietors, had become the chief means of subsistence of people and the early Pāli texts testify the fact that possessions now mainly consisted of *khetta* (fields) and *vatthu* (property) which were considered to be matters of concern.[58] Now the criterion of wealth came to be associated more with land and money and less with cattle, which had been the measure of riches in earlier Vedic period.[59] A certain minimum of capital in the form of bullocks for ploughing, the basic requirements of farming and perhaps a rush for getting hold of land made it imperative for many to sell their labour to provide a subsistence for themselves. In other words, the age of the Buddha was a period of expanding materail culture, with far wider trade relations than in the previous period and much greater amenities of life for the wealthy, though *town proletariat* had arisen which was perhaps much poorer than the humble tribesmen of olden time. A great change had taken place by now in the structure of life and society in India. The rather optimistic view of Rhys Davids that the age of gautama Buddha was a time of great prosperity for the lower orders,[60] appears rather the other way round.[61] It seems rich farmers often made huge profits through money lending and through the use of various shady methods.[62] It is, of course, the small farmer who ran into debt in times of scarcity and sometimes losing his plot whether under extortion or from want; turned into a destitute vagrant and offered himself for hire in the richman's land.[63] Keith rightly says that during this period the peasant working in his own field was being substituted by the land owner cultivating his estate by means of slaves.[64]

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[35] Cullavagga: 195ff.

[36] D.i.52.

[37] R. Thapar 1978: 44.

[38] *Ibid.*

[39] Sn. {SBE.10(2)}.11-12.

[40] *Ibid:* 12.

[41] Pacittiya: 108; S.i.94.

[42] S.C. Aggarawal 1953.

[43] MS.iii.215.

[44] M.iii.248; S.iii.155; D.i.51, 222.

[45] Cullavagga: 249.

[46] L. Barnett 1913: 17.

[47] A.i.232.

[48] GS.ii.77.

[49] GS.iii.250.

[50] GS.iii.54, 83; SBE.xvii.118.

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[51] Vin.i.191.

[52] R. Thapar 1978a: 43.

[53] R.S. Sharma 1983a: 108f.

[54] *Ibid*: 9.

[55] GS.iv.188.

[56] Pacittiya.241.

[57] M.i.167f.

[58] Sn. {SBE.10(2)}.43.

[59] R. Thapar 1978: 43.

[60] T.W. Rhys Davids 1903: 49ff.

[61] A. Bose 1942: 424ff.

[62] *Ibid* 37.

[63] *Ibid.*

[64] E.J. Rapson 1922: 114f.

In the later Vedic period, the most important social force was the growing caste consolidation based on hereditary allocation of power, status and esteem. By the time of the Buddha arrogance of higher castes had definitely assumed a special pitch. By the end of the Vedic period, economy, polity had developed and so had warfare, thus, expediting concentration of political power. The brāhmaṇas responded to the new affluence of their princely clients by elaborating more costly and ostentatious rituals. This speculation was greatly magnified by the time of the Buddha. New fundamental assumptions, such as the motion of reccurent death (*punar-mṛtyu*), made their fateful appearance and responses to them stimulated and broadened the religious horizons in northern india. Immortality became an object of repeated speculation as an escape from the *saṃsāra* (world system) no longer deemed as satisfying as in the early Vedic world view. The times were ripe for major changes. The objective of Vedic sacrifices had been to please the gods and so to obtain health, wealth, fertility, long life and glorious victory. Vedism declard that the broad earth is a good place, on which one wishes to live a full portion of one hundred years. Hunger, disease and death are menaces, but the gods prevail over demons; and goodmen- the strong, the noble and the generous- prevail over the bad ones. The Vedic hymns donot show much dread of the after life, seen as a ritually achieved testimony for the righteous in a heaven of the deceased fathers. While the gods to whom the hymns of the *Ṛg Veda* are addressed did not become the objects of popular veneration, the early Vedic poets had provided north Indian thought with some powerful speculative images, particularly in the hymns composed in the *Ṛg Veda*'s latest period. one such image, for instance, is the twelvé-spoked wheel of time or life.[65] The age of the Buddha becomes one of the most pivotal epochs in Indian history. It marked the shift from tribal origarchies to centralised monarchies and empires, growth of urbanisation, growth of trade, increasing craft specialization, beginning of a monetary sector in the economy, development of bureaucratic institutions and emergence of specially two new classes: the rich merchants and the professionals or royal advisers.[66] Some thinkers started questioning the significance of performing ever bigger and more complex sacrifices, prompting them to seek the key to efficacious rites in knowledge of their *meaning*, By the end of the Vedic period, brāhmaṇical thinkers in the *Upaniṣadas* among other seers and ascetics, were deprecating ritual action and extolling the power of the thought.[67] In this way, new problems were posed, not only by the current changes and innovations, but also by the failure of the old authority, both temporal and spiritual. As the increased momentum of human invention was shattering the traditional points of view, so time worn traditions had to be either discarded or overhauled. Man everywhere was beginning consciously to grapple with the fundamental problems of the meaning and purpose of life and society. Even within the religion of brāhmaṇas there was a growing cleavage of ideas about fundamental values of life.[68] Early Buddhist literature is full statements which point towards some sort of alienation and fear of impermanence which had started creeping into the minds of people:

> "The world is unstable (*upanīyati*)."[69]
> "The world is no refuge, no guard."[70]
> "The world is not one's own, one must go leaving everything."[71]
> "The world lacks and is unsatisfied."[72]
> "As all earthen vessels made by the potter end in being broken, so is the life of the mortals."[73]
> "Without a cause and unknown is the life of the mortals in this world, troubled

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[65] RV.i.164.

[66] R.H. Robinson & W.L. Johnson 1977: 12.

[67] *Ibid*: 75.

[68] G.C. Pande 1957: 317.

[69] Sn. {SBE.10(2)}.261, 262.

[70] *Ibid*: 262f.

[71] *Ibid*: 262.

[72] *Ibid*: 262, 265.

[73] *Ibid*: 105.

and brief, and combined with pain."[74]

"Whatever is there of feeling, perception, the habitual tendencies, consciousness... (are)... impermanent, suffering... a disease, an imposthune, a dart, a misfortune, an affliction, as other, as decay, empty, not self."[75]

In this way, the world (saṃsāra) is seen as replete with "old age and decay, sorrow and grief, woe, lamentation and despaire... (symptoms)... of this whole mass of ill."[76] The fear of old age and death is depicted as a major concern of the age of the Buddha, something which was looming large in the minds of the people.[77]

"Shame on thee, wretched age!
Age that maketh colour fade!
The pleasing appearance of man
By age is trampled down.
Tho' one should live a hundred years,
Nonetheless he is consigned to death.
Death passeth nothing by,
But trampleth everything."[78]

"There is no one subject to death but fears, falling a-trmbling at the thought of death."[79]

"The ending of one's days means that neither mother, nor father nor other kinsfolk, will see him any more, nor will he ever again see them... No body has passed beyond the reach of the death."[80]

"There is no escaping death for all that is born."[81]

One could observe much omre degree of corrosion in various other spheres of life than the earlier period. The judicial system was not sound and efficient, but corrupted and exploited to a large extent. Judgements were almost invariably assocaited with bribery. It is rather strange to note that there was no orderly or systematic course in ehich the cases were decided, and the frequent mention of the upseting of a *bad* judgement of one by others- like *senāpati*, the prince, the *purohita* and even an ascetic, who happened to come upon the scene and to whom the party which had its cause appealed for redress- is, to say the least, surprising; and bribery is seen as being an important means of influence used by various types of people.[82] Even punishments were extremely cruel and barberous that must have been meted out to the people.[83]

The ruthlessness and crookedness of the times can be depicted by another example. Prostitutes are often used to revive the fortunes of various towns so that they could attract people and business.[84] In the towns and cities, men of many tribes rubbed shoulders together, uprooted from their lands and separated from their own clansmen. New groups of merchants and skilled craftmen were gaining in wealth and affluence. Their values were not those of the Vedic priesthood and aristocracy and they no doubt demanded innovations in the field of religion.[85]

In most parts of the Gaṅgā valley, ambitious kings had virtually eliminated the tribal institutions which had prevailed in earlier times, only here and there to north of the Gaṅgā did the old oligarchies survive. The confederation of the Vajjis, the most important of these republics, was still, apparently a force to be reckoned with, but there is a good indiaction that its assembly, the governing body of the confederate tribes, was rapidly becoming inadequate to cope up with new situations and the tribal structure was undergoing great strain.[86] Armed conflicts gradually mede the Indians aware of the reality of military and economic factors. Eventually, the fortunes of war were no longer regarded as the verdicts of divine judgement but as a logical consequence of the degree of weakness or strength of each adversary and relationship based on money and power became the fundamental principal of the age of the Buddha. *Good men* found themselves without a place, property and lives were insecure and future more uncertain and probably worse than in the past, in this increasingly centralised society ruled by money and force.[87] The brāhmaṇical tradition with its archaicness had little to offer in a contest in econimic power, political craft and administrative efficiency and both its rituals and its philosophy seemed irrelevant.[88] (Actually one may say that it is puerile to think, as most scholars do, that brāmaṇical faith was running out of steem or outmoded. It was certainly not so. For a moment it had become unpopular for certain sections of Indian people, as in fact it has from time to time through all its history and thus people finding temporary or permanent solace in its sisterly faiths. As is its very nature, Hinduism can never run out of steam because anything that loses its path and strays has to fall under the rough heading called *Hinduism*. Furthermore it is a system which is like the notorious *Big Brother*. Of course, there will always be some dissatifaction against the Big Brother and the dissatisfaction may to an extent influence His over all appearance, but can in no way replace or defeat. History is a true witness of it.

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[74] *Ibid.*

[75] *Ibid.*

[76] KS.iii.15.

[77] KS.v.350.

[78] KS.v.192 (With my own modification of the translation).

[79] GS.ii.180.

[80] DB.ii.21.

[81] DB.ii.277.

[82] GS.iii.99.

[83] Some of the punishments and how they were meted out are mentioned at GS.i.42f; ii.126; D.i.276; M.i.87; A.ii.122.

[84] SBE.XVII.172.

[85] A.L. Basham 1980: 16.

In this way, as we pointed out earlier too, intellectual and spiritual changes and by their side important economic and political changes that occurred, must have produced a sense of social distress and awakned the spirit of questioning.[89]

The religious milieu of our period was distinctive for a proliferation of many sects in the middle Gaṅgā basin. This was a unique feature of this period, unmatched in later years for its sheer dimensions, which spanned a wide range of ideas from annihilationism (*Ucchedavāda*) to eternalism (*Sāsvatvāda*) and from the fatalism of the Ājīvikās to the materialism of the Cārvākas. The Buddhist texts make frequent references to the other sects (*añña titthiyas*) and the *Brahmajāla Sutta* mentions 62 such *sects*.[90]

The Jain sources also corroborate the existence of numerous sects. Different and often conflicting ideas preached by them must have confused the minds of the people. They did not know whether salvation lay in "unrestrained individualistic self-indulgence or in equally individualistic but preposterous ascetic punishment of the body."[91] The people, generally poor, were bound to become more and more pessimistic and weary of finding the correct path to happiness. In the richer staratum of the society, the king and his kinsmen were not reconciled to the higher social and spiritual position of the brāhmaṇa *parasites*. Gautama himself being a prince must have been aware of this feeling. The major disagreement of the *tiṭṭhiyas* with the brāhmaṇas was that the later were stringly identified with the ritual of the sacrifices[92] and the sacrificial cult, though mildly, had already started facing opposition. Various *Upaniṣadas* pointed out that the sacrifices may have some validity but they cannot save a man from death.[93] The old ritualistic religion was not wholly satisfactory as an explanation of the cosmos, and the speculative search for a first principle, which was indeed as old as the later strata of the *Ṛg Veda*, was hence intensified by the Upaniṣadic seers. New proposals and doctrines were put forward, based on the supernatural insight gained from penance and meditation.[94]

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[86] *Ibid*: 16.

[87] A.K. Warder 1980: 30f.

[88] *Ibid* 29.

[89] G.C. Pande 1957: 310f.

[90] D.i.34.

[91] D.D. Kosambi 1973: 104f.

[92] U. Chakravarti 1981: 77.

[93] *Bṛhadāraṇyaka Upaniṣada*.iii.8, 10; *Muṇḍaka Upaniṣada*.i.2, 7-11;*Kauṣītaki Upaniṣada*.ii.5.

Resentment began against the claim of the brāhmaṇas to a special knowledge of the revealed heredity in their caste.[95]

The brāhmaṇas were unable to resist the increasing materialistic orientation of the society. The simple sacrificial ritual had been converted into an elaborate and cruel one, involving the slaughter of numerous animals, as a means of gaining great wealth and possessions for themselves.[96] This gave the brāhmaṇas their image in the early Buddhist literature as exploiters and they are seen as being greedy for money as well as women,[97] who had deviated from the ideal of the seers of the olden days by following a prey to the increasingly materialistic tendencies of society: to wealth, land, possessions, honour and fame.[98] Rising pretensions of some of the brāhmaṇas who controlled large tracts of land, must have also posed some sort of threat to the rulers. It was the peasant alone, and not the big landowners or brāhmaṇas, who paid the king levy in grain and that is why the king is called *the devourer of the peasants*.[99] As we said earlier, it must be remebered that the political set up clearly favoured the enhancement of power and social position of the king, his kinsmen and retainers, who formed the kṣatriya element.[100] All the brāhmaṇas may not have been in a happy position, yet the spiritual supremacy of the brāhmaṇas over others was recognised and they, serving as priests of the kings or of the villages and localities,[101] formed together with the kṣatriyas the upper strata of the society.[102] It appears that although in contemporary religious life, the brāhmaṇas were superior to others, many of them had to depend upon kings and rich persons to sustain themselves. The kings, though very powerful, still belonged to the second and the first caste. The rich merchants or well-to-do peasants were materailly influential and superior, but had to remain content with a social position much inferior to that of the comparatively poor brāhmaṇas. The financial position of the impoverished freeman, including hired-labourers, was not much better than slaves, many of whom were gradually acquiring the position of the serfs.[103] As also we pointed out earlier, the economic disparity must have created a crisis in the society and the religious life must have felt the impact. Rituals and sacrifices had grown to a very large proportion to the obvious advantage of the brāhmaṇas, most of whom found employment, received fees and became "the receivers of gifts."[104]

But economic necessities cut across caste divisions. All Brāhmaṇas naturally could not, in fact it was not possible for them to derive a livelihood through *parasitical* means. Though society had received various sociological jolts and then it was not only that many new castes and groups of people had came into existence, even the original four castes naturally could not remain within the spheres of activity which had been carved out for them. For example, various types of people of "low or sefr breeds, outcastes, aboriginals"[105] are mentioned in the early Buddhist literature and the criticism of the brāhmaṇa position in the *Vāseṭṭha Sutta*[106] as well as at amny other places clearly implies that the brāhmaṇas followed the pursuits of agriculturists (*kassaka*),[107] tradesmen (*vāṇijā*),[108] soldiers (*yodhājīvā*),[109] sacrificers ((*yājakā*)[110] and landlords (*rājaññā*)[111] as various means of livelihood. The brāhmaṇas, secular as well as religious, earned their their livelihood by such low persuits as those of apothecaries, druggists, physicians, soothsayers, physians and surgeons, fortune-tellers, palmists, foretellers, interpreters of dreams and omens, calendar-makers, astrologers, appraisers, priests, occultists and sorcerers, selectors of lucky sites for the erection of homesteads and buildings and edifices, architects, collectors of alsms by diverse tricks clever devices, story-tellers and ballad-reciters, landlords, traders, cattle-breeders, fowlers, match-makers and messengers.[112] In the Aṅguttara Nikāya a brāhmaṇa is depicted as have grown worse than a dog in five ways: womanizers, indulging in sexual activities out of season, indulging in flesh trade, working as hoarders and fifthly, gluttons.[113] In this way, although they belonged to a religious order, stood for the higherst ideal and were expected to live up to that ideal, in practice most of them appeared as hoarders of wealth and as persons who cared to live the aristocrati life of luxury and pleasure and ease and to witness and take part in all worldly amusements, games and sports, fests and festivities.[114]

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[94] A.L. Basham 1980: 15.

[95] A.K. Warder 1956: 51.

[96] U. Chakravarti 1984: 68.

[97] DB.ii.276.

[98] U. Chakravarti 1984: 126.

[99] R.S. Sharma; *IHR*, II (i): 8f.

[100] B.N. Mukerjee 1976: 18.

[101] E.J. Rapson 1922: 126f.

[102] B.N. Mukherjee 1976: 18.

[103] E.J. Rapson 1922: 129; A.Bose 1942-45: 424, 431.

[104] AB.vii.29.

[105] GS.i.145; iii.157; SBE.xiii.261.

[106] DB.i.6f.

[107] Sn.12.

The reasons for the changes in the life styles of the brāhmaṇas were purely economic. The leading members of the brāhmaṇical group were shrewdly enough using the existing caste system to their own benefit, in accordance with their own vision of society and the laws enunciated on caste, because as long as the brāhmaṇas could maintain their position as the pre-eminent, which they did by appropriating the administrative, educational and religious functions, their ascendancy was assured. To perpetuate this ascendancy of theirs, they worked out the complicated and, what seemed to them almost foolproof concept of drama.[115] But, as we pointed out, the actual working of the society was not strictly in accordance with this plan and the economic necessities, for instance, could lead to the change in the status of a particular caste. The objection of the heterodox group was not to the system, but basically to the brāhmaṇical position and interpretation of it, because the system perhaps still was socio-economically workable.[116]

Gautama's own experience of worldly ills cannot be dismissed lightly. As an open-minded young man, he must have been influenced by most of the ills and problems of his days, despite his princely background. Though in the following chapters we shall make an attempt to discuss his quest for the answers to the problems he had on his conscience as well as the nature of the solutions he tried to find for them, it may be pointed out here that this book is mainly intended as a critical evaluation of certain aspects of ancient Indian Buddhism.

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[108] Sn. {SBE.10(2)}.11f.

[109] B.C. Law 1950: 152.

[110] *Ibid.*

[111] SBE.X.Pt.ii.12.

[112] B.C. Law 1950: 151f.

[113] GS.iii.161f.

[114] DB.i.6f.

[115] R.S. Sharma 1983: 108.

[116] R. Thapar 1978: 35.

2. PROBLEMS OF CHRONOLOGY

2.1 DATE OF THE BUDDHA

Chronology is one of the most besetting problems in ancient Indian history. The available sources are not enough for the reconstruction of exact chronological information before Alexander's invasion. Though there is general agreement that the Buddha lived for 80 years,[1] precisely when, is hard to point out without drawing criticism. Inherent inconsistencies of the traditional Buddhist chronologies have been pointed out from time to time[2] and undoubtedly a new and critical study of the sources relating to the date of the Buddha, and their interpretation is unavoidable for pursuing any research related to the age of the Buddha.

Several methods have been used for calculating the date of the Buddha. But most of them are unreliable, especially those which either depend on very late materials or are of dubious nature in one way or the other. Here we propose to discuss the most important hypotheses. But before going further it may be pointed out that the known dates closest to the death of Buddha, are the dates of Alexander's invasion of India and the beginning of Candagutta's reign. As Candagutta is mentioned in certain Buddhist sources, it can be very helpful in determining the date of the Buddha. It is more or less certain that Candagutta started to rule in the year c.317 BC, though some scholars put it at c.320/ 321 BC. "The murder of Poros by Endamos, and his retirement from India in 317 BC are significant indications. The breaking out of the Indian revolt headed by Candagutta does not appear to be possible before this date."[3] Therefore it "is impossible to reckon with an acknowledged dominion of Candagutta before 317 BC, though his subversive attempts to overthrow the Nandas and to get their kingdom of Magadha may go back to 325 BC."[4] Therefore, the date of Candagutta is only approximately correct and a little shifting back or forward is quite possible.

2.1.1 THE DOTTED RECORD

The fascinating Dotted Record has been used as a major pillar for supporting the Long Chronology. The Dotted Record is contained in the *Li-tai san-pao chi* written by Fei-Chang-fang in 597 AD. In this text we are told that according to Saṃghabhadra,

> "there was a tradition which had been handed down from teacher to teacher for generations, *viz.*, after the passing away of the Buddha, Upāli collected the *Vinaya* and observed the *Pavāraṇā* on the 15th of the 7th Moon of the same year. Having offered flowers and incense to the *Vinaya* on that occasion, he marked a dot (on a Record) and placed it close to the *Vinaya* text. Thereafter this was repeated every year. When Upāli was about to depart from this world, he handed it over to his disciple Dāsaka... Dāsaka to Sonaka... to Siggava... to Moggalīputta Tissa... to Candavajjī. In this manner the teachers in turn handed it down to the present Master of *Trīpiṭaka*. This Master brought the *Vinaya-piṭaka* to Canton. When he... decided to return to his (native land)... (he)... handed over the *Vinaya-piṭaka* to his disciple Saṃghabhadra... Having observed the *Pavāraṇā* and offered flowers and incense to the *Pavāraṇā* at midnight (on the 15th) of the 7th Moon, in the 7th year of Yung-ming (489 AD), he added a dot (to the Record) as a traditional practice. The total amounted to 975 dots in that year. A dot is counted as a year."[5]

On the above basis, thus, we get:

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[1] Though it may not have necessarily been a true number. The tendency at rounding off numbers in ancient times, as it is now, cannot be ruled out entirely.

[2] É. Lamotte 1959; T.W. Rhys Davids 1922; H. Kern 1896; G.C. Mendis 1947; E.J. Thomas 1946; H. Bechert 1982, 1983 & 1986.

[3] N.K. Bhattasali 1932: 283.

[4] O. Stein 1932: 368.

[5] Translation at W. Pachow 1965: 344-45.

Buddha's death	=	489 AD-975	=	486 BC
Asoka's consecration	=	486 BC-218	=	268 BC

Pachow was of the opinion that possibly three extra dots were added to the Record after 489 AD and therefore the number of dots in the year 489 AD should have been 972 and not 975.[6] Pachow's contention, does not appear very convincing,[7] but if accepted the dates would be as follows:

Buddha's death	=	489 AD-972	= 483 BC
Asoka's consecration	=	483-218	= 265 BC

The tradition of the Dotted Record known from the Chinese sources is apparently not of independent origin.[8] It appears thus, that the *dot* is a later invention to dignify the *Vinaya*. Moreover, the very way in which it was preserved, handed down from generation to generation, and carried from one country to another, appears rather mysterious and suspicious. We cannot but express doubts concerning its authenticity.[9] Most importantly, the Pāli chronicles and the *Samantapāsādikā* speak of the transmission of the *Vinaya* by the teachers initiated by Upāli, but in them we do not come across any reference, whatsoever, to the practice of adding dots to a record every year after the *Rainy Retreat*. Such being the case, how can one believe that the Dotted Record was started by Upāli and handed down in succession by the *Vinaya* teachers?[10] Moreover, if there was really such a *Record* initiated by Upāli, when Mahinda, the sixth teacher of the *Vinaya* succession, came to Srī Laṅkā, he should have brought it with him, and continued to add dots each year throughout his life. If so, such a Record would have been safely preserved in Srī Laṅkā as a sacred object like the Bo-tree, or the Tooth Relic. But this was not known to writers of either the Pāli or the Sinhalese works, nor was it noted in the *Travels of Fa-hsien*, when Fa-hsien visited Srī Laṅkā in the beginning of the 5th century. Did Mahinda really bring such a thing to Srī Laṅkā?[11] In case such a thing did not exist in Srī Laṅkā, from where and how did it come to China? Furthermore, a period of 975 years is a long time in history and the possibility of errors is immense. Mistakes could have easily been made regarding the addition of dots by different persons, at different places and different times. Under no circumstances can the Dotted Record be considered as an authentic source; for the simple reason that at the time of the Buddha's death no written record of the *Vinaya* existed and that it was handed down orally till the time of Duṭṭhagāmaṇī in the first century BC.

2.1.2 QUESTION OF SYNCHRONIZATION WITH THE DATE OF MAHĀ VĪRA JAIN

One argument used by the followers of the Long Chronology is the so called agreement of the Long Chronology with the Jaina Chronology as well as the *Purāṇas*. But it is worth noticing that the *Purāṇas* show so many disagreements amongst themselves that they are not really reliable for Buddhist chronology. The Pāli canon points out clearly that the Buddha and the Mahāvīra were contemporaries. Since an apparently independent, although late Jaina tradition states that the death of the Mahāvīra took place 155 years before the accession of Candagutta,[12] and since the accession of Candagutta can be dated in the year c.317 BC, Mahāvīra Jain's death may be put in the year 317+155= C.472 BC. But here the main difficulty is that the same Pāli sources place Mahāvīra Jain's death before that of the

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[6] W. Pachow 1965: 345.

[7] Pachow's whole argument is conjectural. He, it appears, looked for the possibility of three extra dots on the premise that 483 BC appeared as the more acceptable date than 486 BC.

[8] It has been maintained by Bareau that this tradition initially originated in Srī Laṅkā and hence cannot be used reliably. (A. Bareau 1953: 53). This fact was also pointed out earlier by Takakusu. (J. Takakusu 1896: 436ff).

[9] W. Pachow 1965: 346.

[10] *Ibid.*

[11] *Ibid.*

[12] *Pariśiṣṭaparvan*.viii.339.

Buddha.[13] But two separate answers have been provided for this *inconsistency*. Firstly, the Buddhist sources were confused by there being two places called Pāvā, and were probably also confused by the relative dating.[14] Secondly, the Southern Buddhists knew little about other sects and it was the Ājīvika leader Makkhali Gosāla who had died before the Buddha.[15]

The problems created by the other dates given for the death of Mahāvīra Jain e.g. the traditional Śvetāmbara Jaina date of 527 BC and the Digambara date of 605 BC, have never been taken seriously, as the dates themselves appear unacceptable. The use of the Jaina chronology for dating the Buddha appears itself unattractive due to the simple fact that in the Jaina chronology itself "*l'argument le plus décisif*" in its favour is its agreement with certain Buddhist traditions, notably with the Sinhalese tradition.[16] Despite the fact that the two teachers were contemporaries, it is difficult to accept the Jaina chronology for its various inherent snags.

2.1.3 THE ASTRONOMICAL CALCULATIONS

The astronomical calculations used by J.F. Fleet,[17] L.D.S. Pillai,[18] M.R. Rao[19] and others, drew some attention in the west and were particularly favoured by nationalistic scholarship in India. But they appear to be dubious. We need only give one example. When none is certain about the year of the birth or death of the Buddha, M. Raja Rao, through his *astronomical calculations*, besides putting Yudhiṣṭhira in the year 2449-2448 BC calculates the death of the Buddha to have taken place precisely a little before sunrise on the night of Tuesday the 4th April, 576 BC.[20] Such hypotheses do not deserve serious consideration.

2.1.4 ARCHÆOLOGICAL CONSIDERATIONS

The archæological records in the Gaṅgā valley show that even by c.500 BC, the new urban settlements were indeed not those cities which we may expect after reading early Buddhist literature. Extensive use of baked bricks for construction, well developed sanitation etc. are not found in the excavations till later times. In early Buddhist literature, the existence of prosperous and fully developed urban centres is taken for granted. Though the roots of the Gaṅgā urbanisation may be traced back to about 550 BC or so, the archæological records clearly suggest that the sort of urban centres that are talked about in the earliest Buddhist texts could not have come into existence before the end of the 5th century BC. Critics of this argument may say that such references are later interpolations or that certain portions of the canon altogether are late compositions. But such a criticism will appear to be of a superficial nature because the whole material milieu reflected in early Buddhist literature is urban. Wherever we look, Pāli *Tipiṭaka* reflects a city culture and the Buddha's faith overburdened with the munificence of city folks including kings, ministers and business magnates. As many as 173 urban centres (some being undeniably mythical or late) are mentioned in the first two *piṭaka*s and are evenly spread out in these texts.[21] Here an argument may be made that perhaps the whole of Buddhist literature was planted on to various urban settlements for prestige or other reasons, because after all *gāmadhamma* is frowned upon in Buddhist literature. But it will be impossible to accept such an argument. It is not only the urban settlements, but so much else which goes into making an urban civilisation that is reflected everywhere in Buddhist literature. Long distance trade, money economy, financial transactions, interest, usury, mortgage, developed state and its paraphernalia, prostitution and many other characteristics clearly point to the existence of a fully grown urbanisation in

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[13] D.iii.209f.

[14] Introduction to H. Jacobi 1932: xxi.

[15] A.L. Basham 1951: 75.

[16] A. Bareau 1953: 56.

[17] J.F. Fleet 1909.

[18] L.D.S. Pillai 1914.

[19] M.R. Rao 1945.

[20] *Ibid*: 398.

[21] See K.T.S. Sarao 1987a, Chapter: 4 and Appendix-I. About 80 of these urban centres are identifiable.

Buddhist literature. If we carry our scepticism to such an extent that we give credit to the authors of Buddhist texts of master-minding such a phenomenal forgery, then there is nothing to stop us from going back to the days of considering the founder himself a mythical figure. It is also difficult to imagine that may be the Buddha lived in a rural society and his faith lay dormant till merchants and business magnates brought new life to it in the days of the newly sprung up Gaṅgā civilisation. The reason is simple. There is so much urbane that is part and parcel of the life and activities of Gautama (as known to us), it would be hard to imagine him living in a pre-urban society.

A part of the *Mahāparinibbāna Suttanta* which talks about the existence of six *mahānagaras* i.e, big cities[22] is dated as forming part of the earliest Buddhist literature.[23] Here the big cities mentioned are Campā, Rājagaha, Sāvatthī, Kosambī, Sāketa, and Bārāṇasī. When we look at the scanty evidence so far provided by excavators of these cities one clearly has the temptation of agreeing with the Short Chronology.

Problems regarding the identification of Sāketa are still numerous. Some say it was the same as Ayodhyā, whereas others think it was completely different. If one were to identify Sāketa with Ayodhyā, then in the 7th-6th century BC it could scarcely have been more than a wattle-and-daub settlement.[24] The massive fortification wall over here is more likely to belong to the earlier part of the Mauryan period, if we are to believe the archæological evidence. Except a terracotta ring-well (Śuṅga period) no other drainage or soakage system has been found to have existed here.

Similarly at Rājagaha[25] the earliest fortification, made of mud with a moat around it, cannot be dated with any certainty prior to the 5th century BC. No Buddhist remains for the earlier periods have been discovered. Of the several large elliptical halls made of rubble in mud-mortar, the largest one, for which no date has been given, may at the most be placed in the Mauryan period. Though special attention has been paid to the defence and habitation areas of this settlement, no old date could be proved anywhere. The existing radio-carbon dates lie at 245±105, 260±100 and 265±105 BC for habitation and defence. According to various calculations the wall from New Rājagaha, allegedly of Ajātasattu's time, had been built between c.400 and c.300 BC. As it remains unexplained whether some of the associated wares found together with the NBPW have an earlier origin, the time of the rise of Rājagaha can at best be pushed up to 500 BC after these results. Whatever may come, Rājagaha certainly belongs to the category of young cities of India.

At Sāvatthī[26] the earliest parts of the massive fortification with successive phases of construction cannot be dated prior to c.400 BC. Brick (undefined) structures appear only after c.275 BC. Prior to the Mauryan period nothing related to drainage or soakage system can be found at Sāvatthī.

At Rājghāṭ (ancient Bārāṇasī)[27] remains of mud structures are available from about 6th-5th century BC to 4th-3rd century BC. If we are to believe the excavators then prior to the Mauryan period this settlement was not a considerable urban centre. Actually the major urban phase at Rājghāṭ belongs to the post-Mauryan period.

The excavation records of Kosambī[28] which put the fortification back to 2nd millennium BC have been shown to be unfounded by a number of critics. But this cannot be denied that Kosambī was one of the earliest urban centres of historic India. Here a large number of levels down to the natural soil have been located, but it is not possible to point out a specially early Buddhist horizon. It needed the exposure of the structures of a big monastery of the Kuṣāṇa period to establish the first direct Buddhist connection with Kosambī. With the help of an inscribed stone slab, the monastery was identified with the well known Ghositārāma.[29] The visible walls do not reach below Kuṣāṇa times, but the main *stūpa* of the monastery may rest on an earlier base. The excavator (G.R. Sharma) places the first phase of its construction in the century after the Buddha's death, though there is nothing to prove such a speculation. He exaggerated the dates so much that, to his dating of the stone-built palace in the 6th century BC and its association with Buddha's contemporary Udayana, another archæologist felt that this palace is so recent that it "may really belong to a period roughly around the sixteenth century AD."[30]

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[22] D.ii.146.

[23] G.C. Pande 1957: 98; M. Winternitz 1933: 39.

[24] See IAR 1955-56: 71; 1969-70: 40-41; 1976-77: 52-53.

[25] IAR 1953-54: 9; 1954-55: 16; 1961-62: 7-8; 1962-63: 5.

[26] IAR 1955-56: 71; 1958-59: 47-50; ARASI 1907-08: 81-131.

[27] IAR 1957-58: 50; 1960-61: 37; 1961-62: 58; 1962-63: 41; 1963-64: 58-59; 1964-65: 44; 1965-66: 55; A.K. Narain & P. Agrawal 1978; A.K. Narain & T.N. Roy 1976-78.

[28] IAR 1958-59: 68; 1961-62: 9; 1962-63: 6; 1963-64: 8; 1964-65: 7; 1968-69: 5-6; 1970-71: 7-8; 1971-72: 6-7; 1972-73: 8; 1980-81: 9; G.R. Sharma 1960: 27-41, *MASI* 1969: 36-39.

The excavation records of Campā[31] show that the rampart cannot be dated prior to the 5th century BC and use of baked bricks in the rampart in the 2nd century BC.

"Keeping in view the trend of development as a whole and also examining the internal evidence of the sites, one cannot but be left with the feeling that both the fortifications... (of Vesālī and Kosambī)... and therefore the origins of the cities, have been too highly dated."[32] If we are to accept the existence of these six towns as *mahānagaras*, then that can be visualized perhaps by the end of the 5th century BC at the earliest.[33]

The Buddha shortly before his death visited Pāṭaliputta, when he saw two ministers of Ajātasattu, Sunīdha and Vassakāra, engaged in building fortifications to defend Pāṭaliputta against a possible attack by the Vajjians.[34] Incidently the wooden palisades, which were naturally used for defending the city, discovered at the ancient site of Pāṭaliputta belong in all probability to the time of Candagutta, and may well represent the conclusion of a more or less continuing period of extension beginning from the time of Ajātasattu. Could this be the case with the excavated pillared hall, which may possibly be the one constructed by Ghotamukha at the suggestion of Udena Thera?[35] The background to the construction of this hall appears quite reliable from the way it is mentioned in the *Majjhima Nikāya*. According to this account, after the death of the Buddha, brāhmaṇa Ghotamukha went to Udena and told him that he wanted to donate to the latter 500 *kahāpaṇas* daily which the former was getting from the king of Anga as a permanent offering of alms (*niccabhikkhā*). But as it was not "allowable for them (*Bhikkhus*)... to receive gold and silver", Ghotamukha offered to "have a dwelling-place (*vihāraṃ*) built for the good Udena." At this Udena said that if he wanted to build a dwelling place for him, he "should have an assembly hall (*upaṭṭhānasālaṃ*) built for the Order at Pāṭaliputta." We are further told in the text that then Ghotamukha "from his permanent... (and)... subsequent supplies of alms had an assembly hall built for the Order at Pāṭaliputta... (which was)... called *Ghotamukhi*." Therefore, without attempting to associate the pillared hall at Kumrāhar with either of these accounts directly, we may suspect that the tradition of such halls (made of wood or possibly stone) may go back to the time of the Buddha himself, especially if the date of the Buddha is somewhat later.

Scholars disagree as to when coins came into existence in India. It has been proposed by some that the earliest coins coins in the Gaṅgā valley cannot be dated prior to the 4th century BC,[36] whereas others say that it is not possible to date the earliest coins, yet "it may only be said that... coins... were current prior to the fifth century BC."[37] Though no evidence of coinage can be found in later Vedic texts, measures of precious metals may have been used as payment. Discovery of 3000 cowrie shells from the NBPW levels at Masāoṅ-Dīh throws interesting light on the use of currency prior to the introduction of coins. Without entering into discussion on the numismatic evidence, we think it is reasonable to say that coins made their beginning in India during the 5th century BC. Even the earliest portions of the Pāli canon presuppose the existence of a developed currency[38] and such a currency involving large transactions of gold and silver coins must have taken time to develop.

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[29] A. Ghosh.EI.xxxiv: 14ff.

[30] B.B. Lal 1986a: 80ff.

[31] IAR 1968-69: 4; 1969-70: 2; 1970-71: 4-5; 1971-72: 5; 1972-73: 6-7; 1974-75: 8-9; 1975-76: 7; 1976-77: 11-12.

[32] A. Ghosh 1973: 11.

[33] Keeping in mind the ±100 years or so, for the probable calibrated c-14 dates.

[34] D.ii.86ff.

[35] M.ii.163.

[36] See J. Cribb 1985: 535-554.

[37] P.L. Gupta 1969: 10f.

Though the stratigraphical sequence of the cultures of the Gaṅgā valley is now well established, the absolute chronology still remains debatable. Uptil now quite a few radiocarbon dates from various sites are available.[39] Though normally they should suffice for establishing the chronology of various cultures, the erratic nature of many dates (even after calibration) has divided archæologists nearly as much as have the two traditions for the date of the Buddha. While dealing with C-14 dates, we also have to bear in mind several problems connected with them, especially the fact that they are not precise statements of the age of samples but estimates of probability.[40] It is unlikely that we will get uniform dates for the beginning and end of a culture from all parts of its geographical area. Uncertain and unsatisfactory as archæological data still is in this context, it appears to lean towards supporting a later rather than earlier date for the *Mahāparinibbāna* of the Buddha. In other words, there is at least a good case that can be made for the age of the Buddha being about a century later than generally accepted.

2.1.5 THE LONG AND THE SHORT CHRONOLOGIES

The so called *Short* and *Long Chronologies* are mainly based on Northern and Southern Buddhist legends respectively. Northern Buddhist legends place Asoka's consecration 100 or 110 years after the Buddha's death. On the other hand, Southern Buddhist legends contained in the *Dīpavaṃsa* and the *Mahāvaṃsa* say the time gap is 218 years. The best survey of the arguments which led scholars to believe that the calculation of the date of the Buddha should be based on the Long Chronology is found in A. Bareau's article.[41] The Southern Buddhists initially had adopted 544/ 543 BC as the date of the Buddha's death. But this was *corrected* by Geiger and others, who pointed out that 60 years extra had been added into the chronology of the kings of Srī Laṅkā.[42] In the *Dīpavaṃsa*, the Buddha is quoted as saying: "On the fourth month of my *Parinibbāna* the First Council will be held... a hundred and eighteen years later the Third Council is held... (Then)... there will be a ruler... known as Asokadhamma."[43] H. Oldenberg pointed out that here the Third Council presupposes the Second Council and suggested that some statements of the Second Council must have dropped out.[44] According to him, the first and second lines of verse 25 originally belonged to separate verses. Here, says he, statements about the Second Council and the mention of its taking place 100 years after the death of the Buddha, have dropped out. Thus, 118 years later i.e. after the Second Council, he makes us believe, the Third Council took place. The prophesy following the legend of the Second Council[45] that after "118 years, a certain *Bhikkhu*... Moggaliputta (Tissa)... At that time the ruler of Pāṭaliputta was Asoka"[46] points that the Second Council took place 118 years before the Third, though it could also mean that the Buddha died 118 years before the Third Council. The cornerstone of the Long Chronology is the number 218, which is given as the number of years that elapsed between the death of the Buddha and the consecration (*abhiseka*) of Asoka. The *Dīpavaṃsa* says:

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[38] Coins are mentioned by name at several places. E.g. Kahāpaṇa (A.v.83-84). Kings gave loans of capital to traders (D.i.135). Instances of large transactions are spread throughout the Pāli canon.

[39] See the dates collected in G.L. Possehl 1987.

[40] D.H. Thomas 1978: 232.

[41] A. Bareau 1953.

[42] See W. Geiger 1912: xxv-xxvi; G.C. Mendis 1947: 39-54.

[43] Dīp.i.24-26.

[44] H. Oldenberg 1879: 119 fn1.

[45] Dīp.v.16-29.

[46] *Ibid*: 55-59.

> *dve satāni ca vassāni aṭṭhārasa vassāni ca |*
> *sambuddhe parinibbute abhisitto Piyadassano |*[47]
>
> "218 years after the Saṃbuddha had attained Parinibbāna,
> Piyadassana (Asoka) was consecrated."

And the *Mahāvaṃsa* says:

> *Jinanibbāṇato pacchā purā tassābhisekato*
> *Saṭṭhārasaṃ vassasatadvayaṃ evaṃ vijāniyaṃ.*[48]
>
> "After the Conqueror's Nibbāṇa and before his (Asoka's) consecration
> there were 218 years; this should be known."

We are also told that the unrest that led to the Third Council arose in the Asokārāma 236 years after the death of the Buddha[49] and that this council was completed in Asoka's 17th year.[50] It places the *Mahāparinibbāna* 218 years before the consecration of Asoka.[51] The Southern Tradition also points out to a schism that took place in the order immediately after the Second Council.[52] Since, the basis of the dates of the various Greek kings mentioned in Asoka's 13th Rock Edict, the date of Asoka's accession can be dated, within very narrow limits, at around 268 BC; the Buddha's death may be computed as follows:

Asoka ascended the throne=	c.268 BC	
Asoka's consecration took place (268-3)=	c.265 BC	(1)
Asoka's consecration took place=	218 AB	(2)
Death of the Buddha took place (218+265)=	c.483 BC[53]	

W. Geiger's discussion of the chronology of the Buddha seems to have been extremely influential.[54] In its support it is pointed out that the so-called *History of Khotan* places the reign of Dhammāsoka in 234 BE, which is said to be not very different from the Long Chronology's 218 BE.[55] We are told that this chronology also appears to be supported by the events of contemporary political history. Ajātasattu was on the throne until 24 years after the Buddha's death[56] and then, they say, at least 78 years elapsed between the foundation of the Nanda dynasty and the consecration of Asoka[57] though Purāṇic sources mention much more than 78 years. The followers of the Long Chronology also point out that the lists of Magadhan kings in different sources, though showing discrepancies on many points, are nevertheless unanimous in placing several kings between Ajātasattu and Candagutta. Among them is Udāyin who shifted capital from Rājagaha to Pāṭaliputta. They further point out that if we adopt the Short Chronology, the Nanda dynasty appears to have been founded just after the reign of Ajātasattu.

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[47] *Ibid.*vi.1.

[48] Mhv.v.21.

[49] Dīp.vii.37, 44ff; Mhv.v.21.

[50] Mhv.v.280.

[51] Dīp.vi.1; Mhv.v.21. It may be important to point out that Asoka's consecration took place in the fourth year of his reign.

[52] Dīp.v.31; Mhv.v.4.

[53] But if the 3 years above are not accounted for, in that case the death of the Buddha is put in the year 218+268= c.486 BC. It may also be interesting to note that the length of Bimbisāra's reign in the Srī Laṅkan Tradition is given as 28 years, as against 25 of the *Purāṇas*. In all probability this was due to the fact that the Srī Laṅkan Tradition included the three years of Asoka before his consecration into the reign of Bimbisāra. But the total length of Asoka's reign was not changed likewise in these records.

[54] W. Geiger 1912.

[55] A. Bareau 1953: 51.

[56] Dīp.iii.60.

[57] Mhv.v.15-22.

But on the other hand, it may be pointed out that the *Purāṇas* give false information at some places. Pradyotas who ruled from Avanti are placed at Magadha. But most historians agree that this Avanti line of dynasty has somehow or the other been inserted into the Magadhan line of dynasties.[58] But the weakness of this chronology is that the oldest source that it is found in,[59] is written two or three centuries later than those in which the Short Chronology appears. It must be admitted that the longer the interval between the time of the happenings and the time of their being recorded, the greater the possibility of an objective error.

One of the main arguments for the validity of Geiger's chronological calculations was a theory proposed by D.M.Z. Wickremasinghe that a chronology starting from 483 BC as the date of the Buddha's death was known and used in Srī Laṅka until the beginning of the 11th century and that the *Buddhavarṣa* of 544 BC was generally accepted at a later date.[60] However, Wickremasinghe's theory which was based on wrong presuppositions has been refuted repeatedly.[61] It is important to note that while the Corrected Long Chronology is quite reliable from king Duṭṭhagāmaṇī onwards, information on the earlier period was derived from oral tradition, and the chronological calculations were based on rough estimates made by the authors of the earliest Srī Laṅkān historiography which forms the basis of the now existing sources. Hence there is no substantial evidence in favour of the Corrected Long Chronology.[62] Therefore, it may be said that there is no trace of a chronology starting with 483 BC or 486 BC in any document of ancient Southern Tradition. These eras are the inventions of modern scholarship. Smith found the Srī Laṅkan Chronology prior to 160 BC as absolutely and completely rejected, as being not merely of doubtful authority but positively false in its principal propositions.[63] The tradition for the period from Vijaya to Devānampiyatissa, appears suspicious on the simple ground that Vijaya's arrival in Srī Laṅkā is dated on the same day as the death of the Buddha.[64] Besides, there are the round numbers for the length of the simple reigns which have in themselves the appearance of a set scheme and a positive impossibility in respect of the last two kings of that period, Paṇḍukābhaya and Muṭasiva.[65] Here the former is made to live 107 years and the latter despite his becoming king much past his prime, still reigns 60 years.[66] It appears that "certain names and events in the tradition may indeed be maintained, but "the last reigns were lengthened in order to make Vijaya and the Buddha contemporaries."[67] It may be noted that the Southern Tradition appears to have been built and completed by its authors with certain notions in mind. 218 does not appear to have formed a part of the initial process i.e. of the original text on which the two chronicles are based. The *Dīpavaṃsa* has gaps here and there, which are filled up in the *Mahāvaṃsa* through the addition and inflation of the periods of reign of various kings. Another reason which perhaps led to the popularity of the Long Chronology is the fact that instead of the suspicious number of 100 in the Short Chronology, the Long Chronology has the exact number of 218. But this does not necessarily mean that 218 is a true number simply because it does not appear to be rounded off.

The Short Chronology is based on the testimony of the Indian sources (*Vinaya Piṭaka*) and their Chinese and Tibetan translations. In all the recensions of the *Vinaya Piṭaka*[68] we are told that the Buddha died 100 or 110 years before the consecration of Asoka. In other words, the *Mahāparinibbāna* should be dated in the year c.368 BC or c.378 BC. The Northern Tradition does not mention the Third Council for the fact that it had occurred after the schism and hence the other sects do not mention it as they were unaware of it. Those scholars who do not accept the Northern Tradition say that it is a contradiction to place Dhammāsoka's consecration and the Council of Vesālī in the same year.[69] But those following this tradition say that such a thing could not be out of place considering the importance of such an occasion.[70] But numeral *100* is often used in the sense of a large number, without any precise value and mostly as a rounded off number.[71] But it may be pointed out that though 218 is not a rounded off number, it may not be acceptable on various other grounds. E.g. as said earlier it may have been inflated through additions to an originally much smaller number so that credence could be given to various personalities as well as events. Rock Edict XIII of Asoka mentions Tambapaṇṇi (Srī Laṅkā) as one of the countries to which he dispatched missionaries. Since this edict belongs to the 13th years of Asoka's reign, there appears to be an error in the Southern Tradition which puts the conversion as far as the 18th year. The Srī Laṅkan historiography actually may be seen as politically motivated "in order to serve for the legitimation of the claim of the Sinhalese to be the Buddha's elected people... which has misled scholars into the belief that it represents reliable historical information... (which actually)... is a purely mythological construction without any historical foundation."[72] Therefore, the Long Chronology must have been developed by an attempt to adjust the traditional Short Chronology to the particular needs of the Srī Laṅkan historiography. Matters are made further difficult for the Long Chronology by the fact that the Srī Laṅkan sources are not in complete harmony amongst themselves. Actually if one were to look at the whole issue dispassionately, it appears that the adherents of the Corrected Long Chronology made "use of very complicated and artificial arguments in their attempt to work out a coherent chronological system."[73]

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[58] CHI.i.277.

[59] *Dīpavaṃsa* (4-5th century AD).

[60] D.M.Z. Wickremasinghe 1904-12: 156-58.

[61] E. Hultzsch 1913: 517-531; G.C. Mendis 1947: 39-54; S. Paranavitana 1960: 129-155.

[62] H. Bechert 1982: 34f.

[63] V.A. Smith 1901: 57.

[64] Mhv.vi.47. At Dīp.ix.21-22 it is stated that he landed *at the time* of the death of the Buddha.

[65] W. Geiger 1912: xxi.

[66] *Ibid.*

[67] *Ibid.*

[68] Which originate from one source.

The theory of 100 years is widespread throughout the world. The Tibetan sources place Asoka 100-160 years after the Buddha's death.[74] Tāranātha says that the Tibetan *Vinaya* gives 110 AB as one of the dates for Asoka.[75] Similarly, the Chinese *Tipiṭaka* gives 116, 118, 130 and 218 AB as the dates for Asoka.[76] The last mentioned date, however, is found apparently only in the Chinese *Sudaśana-vibhāṣā Vinaya*, which is a translation of Buddhaghosa's *Samantapāsādikā*.[77] In Vasumitra's account also Asoka is placed about 100 years after the death of the Buddha.[78] According to Hsüan-tsang, at the time of his death, the Buddha had said that "A hundred years hence there shall be a King Asoka."[79] Furthermore, we are told that king Asoka had a half-brother called Mahinda[80] who is known as a relative of Asoka Moriya. At another place Asoka is given as the great-grandson of Bimbisāra[81] i.e. grandson of Ajātasattu. But as Asoka was actually Candagutta's grandson, the picture appears somewhat contradictory. But there is no reason to believe that the king in that case was Kāḷāsoka[82] as the description of Asoka matches in so many ways with Asoka Moriya. Still at another place, Hsüan-tsang points out that:

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[69] A. Bareau 1953: 27-29.

[70] H. Bechert 1982: 35.

[71] See M. Monier-Williams, *Sanskrit-English Dictionary*, *s.v. Śata*.

[72] H. Bechert 1978: 1-12; 1982: 35.

[73] *Ibid*: 33.

[74] See W. Geiger 1912: lxi.

[75] *Ibid.*

[76] *Ibid.*

[77] *Ibid.*

[78] Quoted at *Ibid.*

[79] S. Beal.ii.1906: 90.

[80] *Ibid*: 91ff.

[81] *Ibid*:85.

[82] As H. Oldenberg would have us believe (See Vin.i. SBE. *Introduction*. xxxiii fn).

> "The different schools calculate variously from the death of the Buddha. Some say it is 1200 years and more since then. Others say, 1300 or more. Others say, 1500 or more. Others say that 900 years have passed, but not 1000 since the *nirvāṇa*.[83]

The various dates here recorded would correspond with 552 BC, 652 BC, 852 BC and a date between 252 BC and 352 BC. By the last date Hsüan-tsang probably means to place the death of the Buddha a hundred years before Asoka. The Council of Vesālī's date as 100 years after the *Mahāparinibbāna* in all the *Vinaya* versions is the same because they have a common origin. But as there is always a tendency to exaggerate and give round numbers, the figure 100 may be interpreted as a rough and round number, which is used to denote a rather lengthy period of time. The Council of Vesālī took place in all probability about 62 years after the *Mahāparinibbāna* of the Buddha.[84] Because of this, in turn the fact that Sāṇavāsi one of the great authorities of this convocation was a personal pupil of Ānanda, becomes credible. Invariably the Buddhist texts appear to exaggerate numbers and in all Indian religions there is always a tendency to claim an antiquity for a religious leader. But as a counter-argument one may say that the legend-teller monks of Mathurā fabricated the short period to bring Upagupta, a contemporary of Asoka, closer to the Buddha in time.

2.1.6 LISTS OF PATRIARCHS AND KINGS AS A CONSIDERATION

In the chronological system on which the *Dīpavaṃsa* and the *Mahāvaṃsa* are based, the succession of the great teachers from Upāli down to Mahinda plays an important part. This *ācāriyaparamparā* is of interest because in it there is a continuous synchronological connection between the history of Srī Laṅkā and that of India. Here the system appears carried out in detail and completed. As most of the research was conducted in the light of 218 years, it was given out that the number of *mahātheras*[85] as the *Vinayadharas* for the period between the Buddha and Asoka caused a problem, since there were not enough of them to bridge the gap without allowing each of them a period of time as guardian of the *Vinaya* which seemed so long as to be unlikely. The statement that the eight Elders who considered the ten points had all seen the Buddha,[86] was also seen as creating difficulties. These so-called *contradictions*, however, were regarded as faulty records on the part of the Theravādins. More weightage was given to the chronology of the kings, even though this too posed difficulties. All these problems had come up because the number 218 was thought to be supreme. The lists of *mahātheras* which occur in the *Vinaya*, Srī Laṅkan chronicles and elsewhere as *Vinayadharas*, are more reliable and useful than any other form of evidence to determine the date of the Buddha. As is clear in the accounts of the *Dīpavaṃsa* and the *Mahāvaṃsa*, there was a teacher/ pupil relationship between them and this continuity is of vital importance. The Northern sources point out three generations of patriarchs i.e. Mahākassapa/ Ānanda→ Sāṇavāsa→ Upagupta, dating from the Buddha's death to the time of Asoka (excluding Madhyāntika, whose name appears to have been inserted by the legend-teller monks).[87] Sāṇavāsa was a merchant of Magadha at the Buddha's time, who after the Buddha's death became a monk under Ānanda's guidance, moved to Mathurā (Madhurā) later on and introduced Upagupta into monkhood. Sāṇavāsa must be Sambhūta-Sāṇavāsī of Mathurā/ Ahogaṅga who took part in the Second Council. As many different sects agree, it appears Sāṇavāsa's participation in the Second Council is quite probable. Upagupta is said to have been temporary advisory-monk of Asoka, but some scholars feel the whole relationship is fabricated, cooked up by the monks of Mathurā in order to extol their city, sect and one of their most famous predecessors i.e. Upagupta.[88] But if the Short Chronology is followed,

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[83] S. Beal.II 1906: 33.

[84] See Appendix-I.

[85] Vin.v.2; Dīp.iv.27-46; Mhv.v.95, 153.

[86] Dīp.iv.54-56; Mhv.iv.59.

[87] E. Frauwallner 1956: 34.

[88] J. Przyluski 1923: 62-66.

Upagupta could have been after all a contemporary of Asoka.

The Southern sources[89] relate that five patriarchs transmitted the *Vinaya* from the time of the Buddha's death till the days of Asoka. These five Elders were Upāli, Dāsaka, Soṇaka, Siggava and Moggaliputta Tissa.[90] Information on these five Elders is available in much more detail than the patriarchs of the Northern Sources. Dīp.v.95 tells us the ages at which these five custodians of the *Vinaya* died and this fact is also born out by the verses preceding as well as following Dīp.v.95. It may be interesting to note that Dīp.v.96 has been taken to imply the number of years for which the five Elders were the custodians of the *Vinaya*. This is difficult to accept not only because it would have been impossible for any Elder to keep the *Vinaya* for such a long time,[91] but also because the verse itself does not mean as much as it has been taken to. Rationally speaking the numbers mentioned in Dīp.v.96 appear to be the ages at which the Elders became the custodians of the *Vinaya*. The meaning of "All the years" (*sabbakālaṃhi*) in the case of Upāli is that he was the custodian of the *Vinaya* all the years of his life from the death of the Buddha till his own death. Furthermore, in the case of Siggava, it is not the total number of years that is given, but the year itself. This means he became the custodian of the *Vinaya* in his 55th year (*pañcapaññāsavassaṃ*) i.e. when he was 54 year old. Following this argument, the total length of custodianship for each of the first four Elders may be computed as follows:[92]

Elder	Calculation	Custodianship
Upāli	74-44	30 years
Dāsaka	64-50	14 years
Soṇaka	66-44	22 years
Siggava	76-54	22 years
Total	30+14+22+22	88 years

Table 1: Custodianship of Elders.

As we shall see later, Siggava died in the year c.303 BC. As 88 years elapsed according to this computation between the deaths of the Buddha and Siggava, the Buddha's death may be placed in the year 303+88= c.391 BC. Though we may not necessarily agree with this date as well as the years of custodianship of the Elders, this possibly is the only logical use that can be made of the numbers given at Dīp.v.95-96.

It appears Upāli joined the Order at quite a mature age. He was born in the family of a barber, later took up service with the Sākyan princes and joined the Order along with them.[93] Even in the life time of the Buddha, monks considered it a great privilege to learn the *Vinaya* under him.[94] We are told that when 16 years had elapsed after the death of the Buddha, at that time Upāli was 60 years old.[95] This means he was 44 (60-16) years old when he became the custodian of the *Vinaya*. But as given above, he actually lived to be 74. Thus, Upāli was the custodian of the *Vinaya* for 74-44= 30 years. This is also supported by direct statement in the *Dīpavaṃsa* that Upāli kept the *Vinaya* for 30 years.[96]

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[89] Dīp.v.55-107; Mhv.v.95-153; VA.i.31-32, 61-62, 235.

[90] Dīp.v.95-96.

[91] As he would have become the custodian of the *Vinaya* at a very senior age.

[92] More explanations for and against are given in the following pages.

[93] Vin.ii.182; DhA.i.116f; BuA.44 etc.

[94] Vin.iv.142; VA.iv.876.

[95] Dīp.iv.33, v.76.

[96] *Ibid.*iv.39; v.89.

Dāsaka, who died at the age of 64, was a learned brāhmaṇa from Vesālī and appears to have been fairly matured in years at the time of joining the Order to study the Doctrine.[97] When Upāli died, Udaya had completed 6 years of his 16-year reign.[98] This means during the last 16-6=10 years of Udaya's reign, Dāsaka was the custodian of the *Vinaya*. But Dāsaka died when 8 years of the 10-year reign of Susunāga had elapsed.[99] As Anududdhaka/ Muṇḍa ruled for 8 years between Udaya and Susunāga,[100] Dāsaka appears to have been the custodian of the *Vinaya* for a total period of 10+8+8=26 years.

Soṇaka, the son of a caravan leader from Kāsī, joined the Order at the age of 15 at Rājagaha.[101] We know that Susunāga ruled for 10 years and Dāsaka died after 8 years of Susunāga's reign.[102] After the death of Susunāga, the ten brothers reigned for 22 years and Soṇaka died when 6 years of their reign were over.[103] This means Soṇaka died (10-8)+6=8 years after Dāsaka. Thus, Soṇaka was the custodian of the *Vinaya* for a total period of 8 years.

Siggava, the son of a minister at Pāṭaliputta, joined the Order at the age of 18. His friend Candavajjī too entered at the same time.[104] As Soṇaka died when 6 years of the ten brothers' 22-year reign had been completed[105] Siggava was the custodian of the *Vinaya* for the remaining 22-6=16 years of their reign. Siggava died when 14 years of Candagutta's reign had elapsed.[106] In other words, Siggava was the custodian of the *Vinaya* for a total period of 16+14=30 years. But as we will see, Candagutta did not succeed the ten brothers who began their reign not at Pāṭaliputta but elsewhere because we are told that Susunāga had a son called Kāḷāsoka who held power at Pāṭaliputta[107] for a total period of 28 years.[108] It appears after his governorship for ten years during Susunāga's reign, Kāḷāsoka reigned for 28-10=18 years as a king at Pāṭaliputta and the ten brothers ruled from the same place as Susunāga after the possible split of the kingdom. In other words, it appears Candagutta succeeded Kāḷāsoka at Pāṭaliputta and the ten brothers (possibly the Nandas) at Rājagaha. We are also told that Siggava was 64 years old when Candagutta had completed 2 years of his reign.[109] Candagutta began his reign in the year c.317 BC. This means in the year c.315 (317-2) Siggava was 64 years old. But as we know Siggava died at the age of 76 i.e. he lived for another 12 (76-64) years after c.315 BC. This means Siggava died in the year c.303 (315-12) BC. This statement is supported by another reference where we are told that Siggava died after 14 years of the reign of Candagutta[110] i.e. c.303 (317-14) BC.

The name of Moggaliputta may not necessarily be taken seriously for many reasons. Firstly, as the date of Candagutta is more or less known to us and if we can work out the gap between the death of the Buddha and Candagutta, it should solve our problem. Secondly and more importantly, there are many inaccuracies in the account and it seems Moggaliputta's name was either an invention to give more credence to the name of Asoka, Mahinda and the spread of Buddhism into Srī Laṅkā or facts regarding him have been simply exaggerated for one reason or another. E.g. at one place we are told that he died in his 80th year,[111] at another at 80[112] and yet at another place his age at death is given as 86.[113] Yamazaki has shown that Moggaliputta Tissa who is said to have received *Vinaya* from Siggava and had been an advisory monk to Asoka and had converted Mahinda, has actually been inserted through a fabricated legend and in reality he may have lived in Western India in the 3rd-2nd centuries BC.[114]

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[97] Dīp.v.95; Vin.v.2; VA.i.32, 62, 235; vii.1304; Dvy.3ff etc.

[98] Dīp.v.97.

[99] *Ibid.*

[100] See the following pages.

[101] Vin.v.2; VA.i.32, 62, 235; vii.1304 etc.

[102] Dīp.v.98.

[103] *Ibid*: 99.

[104] VA.i.32, 62, 235; vii.1304 etc.

[105] Dīp.v.99.

[106] *Ibid*: 73, 100.

[107] *Ibid*: 25.

[108] Mhv.iv.7.

[109] Dīp.v.81.

[110] *Ibid*: 73, 100.

[111] *Ibid*: 107.

The upshot of the above stated facts is as follows:

> The death of Siggava took place in the year c.303 BC. Soṇaka died 26 years before Siggava's death. Dāsaka died 8 years before Soṇaka's death. Upāli died 26 years before Dāsaka's death. The Buddha died 30 years before the death of Upāli. In other words, between c.303 BC and the death of the Buddha 30+26+8+30=94 years had elapsed. Therefore, the death of the Buddha appears to have taken place in the year c.303+94=397 BC.

When the Second Council took place Kāḷāsoka, son of Susunāga,[115] was ruling at Pāṭaliputta.[116] In this Council, 8 distinguished monks including Sabbakāmī, Sāḷha, Revata, Khujjasobhita, Vāsabhagāmi, Sumana, Sambhūta and Sāṇavāsi participated.[117] It is very much possible that all these 8 monks had seen the Buddha.[118] We are told in the chronicles that the Second Council took place in the 11th year of Kāḷāsoka.[119] This means the Second Council took place 62 years after the death of the Buddha i.e. in c.335 BC.[120] The oldest source on the Third Council is Dīp.i.25, followed by Dīp.vii.34-59. The later reference appears to have been expanded by the editor/ editors from the *Aṭṭhakathā* with a view to justify the number 218. We must remember that all kinds of detail are often introduced which correspond to the opinions and circumstances of later times and thus, should be looked upon with scepticism. The date for the Third Council appears hard to fix, though it took place when Asoka was ruling at Pāṭaliputta.

Here some explaining may be done regarding the kings who are supposed to have ruled between the death of the Buddha and the Mauryas. Before the Mauryas, the kings who are said to have ruled at Pāṭaliputta were Udayabhaddha/ Udāyī,[121] Muṇḍa[122] and Kāḷāsoka.[123] It also may only be fair to say that between the death of Ajātasattu and Candagutta Moriya, Rājagaha and Pāṭaliputta played the rôle of capital cities. It appears kings ruled simultaneously from these two cities for most of the time between the death of the Buddha and accession of Candagutta Moriya. It may also be interesting to note that Muṇḍa/ Mahāmuṇḍa was the same as Anuruddha/ Anuruddhaka.[124]

Bimbisāra was 5 years younger to the Buddha and ruled for a total of 52 years. He became king at the age of 15, spent the last 32 years of his life as a follower of Buddhism and died at the age of 67. Ajātasattu ruled for a total of 32 years. He died 24 years after the death of the Buddha[125] and started his reign 8 years before the Buddha's death. This means Bimbisāra ruled from 8+52=60 BB (397+60=457 BC) to 8 BB (397+8=405 BC). Ajātasattu ruled from 8 BB (405 BC) to 24 AB (397-24=373 BC). Both of them ruled from Rājagaha. Udaya/ Udayabhadda had been ruling for 6 years at the time of the death of Upāli.[126] This means he succeeded Ajātasattu, as his rèign began 30-6=24 years after the death of the Buddha. He ruled for a total of 16 years.[127] Thus, he ruled from 24 AB (397-24=373 BC) to 24+16=40 AB (397-40=357 BC). Anuruddhaka/ Muṇḍa ruled for the next 8 years from 40 AB (c.357 BC) to 48 AB (c.349 BC). After this Nāgadāsaka appears to have ruled for 4 years from 48 AB (c.349 BC) to 52 AB (c.345 BC). It seems Susunāga, who is put after Nāgadāsaka, actually appears to have started ruling at the same time as Nāgadāsaka. The chances are that either Nāgadāsaka did not exist as a historical king or if he did, then he ruled for a short period somewhere away from Rājagaha, perhaps at Pāṭaliputta. After his death, it appears Susunāga made his son Kāḷāsoka, the governor at Pāṭaliputta and himself continued ruling from Rājagaha. Susunāga's reign ended two years after the death of Dāsaka.[128] As his reign lasted 10 years,[129] he ruled from 52 AB (c.345 BC) to 62 AB (c.335 BC). It appears after the death of Susunāga, the ten brothers (possibly the same as the Nandas) succeeded him and Kāḷāsoka, who was Susunāga's son,[130] continued ruling at Pāṭaliputta, where he was perhaps the governor.[131] The ten brothers ruled for 22 years.[132] As they succeeded Susunāga, their reign lasted from 335 BC to 313 BC and Kāḷāsoka after the death of his father Susunāga, it seems, assumed full kingship at Pāṭaliputta and ruled till he was overthrown by Candagutta in c.317 BC. This would make Kāḷāsoka's total reign as 10+18=28 years i.e. he was the governor at Pāṭaliputta from 52 AB (c.345 BC) to 62 AB (c.335 BC) and king from 62 AB (c.335 BC) to 80 AB (c.317 BC). The *Purāṇas* assign 100 years to the reign of the Nandas. Within these 100 years, Mahāpadma alone is assigned 88 years.[133] His eight sons are allotted 12 years.[134] At the end of their reign follow the Mauryas.[135] There can be several explanations that can be given for the non-existence of Nandas in the *Dīpavaṃsa* account. Firstly, it seems the Nandas did not rule from Pāṭaliputta, but from Rājagaha. Secondly, it seems they did not play any rôle in the two councils or any other Buddhist activity and may actually have been unconcerned about Buddhism. It is impossible to believe that Mahāpadma ruled for as long as 88 years. This certainly is an inflated number. It is very much possible that the total period of the reign of the Nandas was much shorter. The *Mahāvaṃsa* assigns the Nine Nandas only 22 years.[136] We must also take the list provided by *Mahāvaṃsa* very cautiously. Its editor/ author not only appears to have consulted the *Dīpavaṃsa*, but also fabricated some names, in an attempt to rationalize 218, a number, which had already made its appearance some what less convincingly in the *Dīpavaṃsa*. Anuruddhaka and Muṇḍa are allotted a reign of 8 years,[137] but they do not even exist in the *Dīpavaṃsa* and the *Purāṇas*. Muṇḍa is absent from the *Purāṇas* and the Jaina sources, but is mentioned in the *Mahāvaṃsa* and the *Aṅguttara Nikāya*.[138] He appears to have been a historical king. In the list provided by the *Purāṇas*, there are some obvious errors. Whereas the *Vāyu Purāṇa* provides a list of ten kings, the *Matsya Purāṇa* inserts two more kings in it.[139] It seems though "the *Vāyu Purāṇa* refers to the Gupta and other dynasties, still the material of the *Vāyu* is much older than the *Matsya Purāṇa*.[140] Udaya/ Udayabhadda of the Pāli sources is the same as the Udayīn of the *Purāṇas*. The Pāli sources clearly point out that Udayabhadda was Ajātasattu's son[141] and succeeded him.[142] But the *Purāṇas* place Darśaka/ Vaṃsaka/ Darbhaka between the two.[143] Either the *Purāṇas* have recorded him wrongly or he ruled from a place other than Rājagaha and Pāṭaliputta. The *Mahāvaṃsa* list appears suspicious as Udayabaddha, Anuruddhaka, Muṇḍa and Nāgadāsa- all in one row are shown as parricides. Nāgadāsa possibly did not belong to this line of kings and his reign is included in the list, in an effort to show 100 years as having passed between the death of the Buddha and the Second Council.[144] Eggermont also felt that "Nāgadāsa is a figure, who arrived in the list of kings only afterwards."[145] He perhaps ruled uneventfully for four years at Pāṭaliputta, if at all he is to be accepted as a historical king. Similarly Susunāga's reign of 10 years[146] is inflated to 18 years in the *Mahāvaṃsa*.[147] Furthermore nine Nandas are added,[148] almost certainly duplicating the ten brothers. The Jaina list is quite defective and may not be discussed here. Clarifying some other contradictions Geiger pointed out that when the dynasty before Candagutta had once received the name Śaiśunāga, then in order to exalt its greatness and antiquity, the eponymous and his immediate successors, including Bimbisāra and his successors, were placed at the head of the whole series of kings. This would end in a reversal in the order of the first and second half.[149] Śreṇika and Kūṇika of the Jaina sources correspond to Bimbisāra and Ajātasattu of the Pāli sources as pointed out by Jacobi.[150] Kāḷāsoka and Kākavarṇa were one and the same person,[151] though strangely *Purāṇas* place Sisunāga and Kākavarṇa before Ajātasattu.[152]

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[112] *Ibid*: 95.

[113] *Ibid*: 94.

[114] G. Yamazaki 1982: 1-16.

[115] VA.i.33.

[116] Dīp.v.25.

[117] *Ibid*: 21-23.

[118] *Ibid*.

[119] *Ibid*.iv.44, 47; Mhv.iv.8. The later sources (*Mahābodhivaṃsa* and *Sāsanavaṃsa*) put it in his 10th year (See W. Geiger 1912: lv).

[120] See Appendix-I.

[121] Vin. texts.ii.102 fn 1.

[122] A.iii.57.

[123] S. Beal.ii.1906: 85; Dīp.v.25.

[124] Dvy.369 says Muṇḍa was Udāyī's son, whereas Mhv.iv.1ff says Anuruddhaka was Udāyī's son. DA.i.153 says Anuruddha was Mahāmuṇḍa's son. In any case as their reign is given as total of 8 years, counting them as one or two kings may not after all make any difference.

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[125] Dīp.iii.60.

[126] *Ibid*.iv.43; v.97.

[127] *Ibid.*

[128] *Ibid*: 95.

[129] *Ibid*: 98.

[130] *Ibid*: 25.

[131] *Ibid.*

[132] *Ibid*.98.

[133] Pargiter 1913: 69.

[134] *Ibid.*

[135] *Ibid.*

[136] Mhv.v.15.

[137] *Ibid*.iv.2-3.

[138] *Ibid*; A.iii.57.

It must finally be emphasised that our sources are not always exact in their calculation of time supposing we do not accept a variation by one year. The number of years for which a particular king reigned or an Elder kept the *Vinaya* are given as round numbers in our records, months and days being ignored. This discrepancy can always create a gap of one or two years in a calculation involving about 100 years or so. In conclusion, it may be said that the Buddha died in c.397 BC or allowing for error, a couple of years before or after this date, which is not very far removed from the *Short Chronology*.

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[139] See P.H.L. Eggermont 1956: 145.

[140] V.R.R. Dikshitar 1925: 74.

[141] D.i.50.

[142] Dīp.v.97.

[143] See P.H.L. Eggermont 1956: 145.

[144] Mhv.iv.8.

[145] P.H.L. Eggermont 1956: 162.

[146] Dīp.v.98.

[147] Mhv.iv.6.

[148] *Ibid*.v.15.

[149] W. Geiger 1912: xlvi.

[150] See W. Geiger 1912: xlii.

[151] Quoted at W. Geiger 1912: xliii.

[152] See table at W. Geiger 1912: xli.

2.2 CHRONOLOGY OF THE PĀLI VINAYA AND SUTTA PIṬAKA

Of the literary sources for a systematic exposition of geography of the Gaṅgā Urbanisation, the Pāli *Vinaya* and *Sutta Piṭaka* are undoubtedly the most important source of information. But they consist of a mass of material which is overwhelmingly religious in nature and highly problematic in chronology. One has to first eliminate from the tradition all the miraculous stories and then examine the residue critically to extract authentic history. The historical material which can be extracted from this mass is mainly in the form of similes, stories, direct verbal statements and objective observation. Perhaps only a fraction is in the form of direct historical description and even that, in fact, is highly formalised. It is also very repetitive and full of contradictions. But the very incidental nature of this material increases its value as a source of history. In the *Piṭakas* most of the sayings and speeches are not only passed as *Buddhavacanaṃ*, but are even related exactly circumstantially to where and on what occasion Gautama delivered them. But it is really very difficult to find out how much of this should be attributed to the Buddha. Some of the sayings, speeches and poems contained in our books might have been composed by some of his chief disciples. But as our concern here is with the chronological placings of relevant portions of the Pāli *Vinaya* and *Sutta Piṭaka*, who wrote what is not really an issue as far as we are concerned.

The formation of the Pāli Canon is traditionally associated with the first two councils, first at Rājagaha (immediately after the *Mahāparinibbāna*) and the second at Vesālī. The Canon was committed to writing in the first century BC during the reign of king Vaṭṭagāmaṇī Abhaya (29-17 BC) in Srī Laṅkā.[153] Though once the texts were written down, the chances of interpolation must have diminished, neverthless there was room for a certain amount of minor amendation to take place in the course of the centuries long scribal tradition.[154] A huge collection like our Canon naturally must have been preceded by considerable literary activity and its component parts must belong to different parts of this activity, as is shown by changes of technique within the Canon. But similarities between the Pāli Canon and those of other early schools indicate a common origin of literature at a reasonably early date and before the religion became divided into various sectarian divisions.

Some scholars have doubted the historicity of the First Council because, firstly, the *Mahāparinibbāna Suttanta* gives the motive but not a word about the session of the council[155] and secondly, CV-xi & CV-xii constituted the only independent source of tradition and were based on the *Mahāparinibbāna Suttanta* in bringing in a description of the the Council.[156] It is manifestly impossible that the huge mass of the *Vinaya* and the *Sutta Piṭaka* in any case could have been 'recited' in its entirety in the First Council,[157] though may be a sort of beginning in the direction of composing the Canon may have been made. Hence the First Council does not appear to have been of great importance even if it took place in some form. The historicity of the Second Council is more reliable. It seems to have taken place not only to do away with Ten Heresies (CV-XII) but also to revise the doctrine during a session of eight months.[158] By looking at the description given in CV-XII one feels quite convinced that even if the first century after the Buddha may not have witnessed the formation of a Canon, at least a fundamental stock of texts for such a Canon must have been formed.[159]

We are told in the *Dīpavaṃsa*[160] that a 'real' Canon of sacred books was compiled on the occasion of the Third Council at the time of king Aśoka. By this time Buddhism had come to acquire many sects because Aśoka himself in one of his edicts warns that heretical monks and nuns shall be excommunicated.[161] Consequently it would have been only natural for him to take an active interest in establishing what tenets constituted the true religion of the Buddha. But we do not find any mention of the Third Council in Aśoka's edicts, though there is really no strong reason why he should have done so. The Bhabru-Bairat Edict (also called the Calcutta-Bairat Rock Inscription) recommends the study of seven texts by monks and nuns and these texts have been identified (though not with full conviction) The evidence drawn from the inscriptions may be put aside on the ground that they do not explicitly state that the *Suttantas* and *Nikāyas* which they refer and the passages they mention, are the same as those we have now. Following this sort of logic, some scholars even now maintain that the *Piṭakas* are not Indian books at all and are Srī Laṅkan forgeries. Such doubts were answered by Rhys Davids[162] that though a healthy and reasonable scepticism is a valuable aid to historical criticism, but it cannot be said of a scepticism that involves belief in things far more incredible than those it rejects. In one breath we are reminded of the scholastic dullness, the sectarian narrowness, the literary incapacity, even the senile imbecility of the Srī Laṅkan Buddhists; and in the next we are asked to accept proposition implying that they were capable of forging extensive documents so well, with such historical accuracy, with so delicate a discrimination between ideas current among themselves and ancient views, that they deceived their contemporaries and opponents. It is not unreasonable to hesitate in adopting a scepticism which involves belief in so unique, and therefore so incredible a performance. It may be said that the Asokan age was conversant with with certain portions of the *Vinaya Piṭaka*, *Dīgha Nikāya*, *Aṅguttara Nikāya*, *Sutta Nipāta* and the *Majjhima Nikāya*.[163] However this amy be, the terms are conclusive proof of the existence of Buddhist literature called either a *Piṭaka* or *Piṭakas*.[164] The duties of a pious householder stressed by Aśoka through his edicts all fall within the scheme of the *Nikāyas*.[165] The occurrence of the word *peṭakin* (knower of *Piṭaka/Piṭakas*) in the Bharhut inscription indicates that the word *Piṭaka* became popular enough to be part of public usage.[166] Hence it appears that before the end of the Mauryan period there was something in the nature of a Canon in existence, which was regarded as having been uttered by the Buddha, and which if not entirely identical, resembled the Pāli Canon very closely.[167]

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[153] DPPN.ii.818.

[154] K.R. Norman 1983: 6.

[155] H. Oldenberg 1979: xxxi; 1898: 613-32.

[156] H. Jacobi 1880: 184ff.

[157] H. Kern 1896: 103; G.C. Pande 1957: 10.

[158] Dīp.v; Mhv.iv.

[159] M. Winternitz 1933: 5.

[160] Dīp.vii.39f, 57ff.

[161] E. Hultzsch 1925: xliii fn.

We may now move on to consider the individual texts:-

2.2.1 VINAYA PIṬAKA

In the *Vinaya Piṭaka*, the chapters dealing with the convening of the two Buddhist councils[168] are generally considered late additions to the earlier book. As we said earlier, the report of the First Council in CV.XI expects us to believe too much, and this fact speaks against its trustworthiness in its oldest form as it has come down to us in the *Tipiṭaka* itself, for it is absolutely impossible that *Vinaya* and *Sutta Piṭaka* should soon after Gautama's death have been essentially such as we find in our Canon. It may, indeed, be possible that the elders of the Buddhists must have assembled immediately after the *Mahāparinibbāna* in order to agree upon the principal points of the doctrine and the discipline of the Order; and hence though we may not be justified in assuming the tradition to be completely unfounded, it was far too short a time for the compilation of a Canon of the sort under consideration. Moreover *CV.XI* begins abruptly unlike any other chapter of the *Cullavagga*. It commences in the same way as the *Mahāparinibbāna Suttanta* and is closely allied to it in contents. It is not impossible that originally *CV.XI* formed a part of the *Dīgha Nikāya*[169] or maybe *CV.xi-xii* and the *Mahāparinibbāna Suttanta* existed separately as an independent text. In the *Khandhakas* the arrangement by subject matter, so that the stories had to be inserted into the appropriate *Khandhakas*, has led to their being separated and so the author of the *Skandhaka* work had available to him an old account of the way in which the Buddha gave fundamental instruction to his first followers.[170] But the date of the compilation of the 20 *Khandhakas* (leaving the above two) is pre-Mauryan and the other two were composed not much later than the Second Council, because had the compilation of the *Khandhakas* remained open after that, it would have included an account of the later councils, particularly of the one held during the reign of Aśoka.[171]

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[162] DB.i.xvii-xviii.

[163] M. Winternitz 1933: 606-609; Oldenberg & Rhys Davids 1881: xxvi f.

[164] T.W. Rhys Davids.DB.i.xiii.

[165] B.M. Barua 1965: 38; T.W. Rhys Davids 1903: xvi.

[166] See K.R. Norman 1983: 16f.

[167] M. Winternitz 1933: 18, 608.

[168] CV.xi-xii.

Parivāra, the *Vinaya* treatise, was composed in Srī Laṅkā because there are references within it that it was written after Milinda and is later in time than other sections of the *Vinaya*. Malalasekera feels that as some of the chapters of the *Parivārapāṭha* are summaries of various sections of the *Vinaya*, the *Parivārapāṭha* is older than the *Vinaya*.[172] But it seems rather the other way round as stated in the *Dīpavaṃsa*[173] that the *Mahāsaṅghikas* did not accept it as one of their texts and this casts doubt on its earlier historicity. So for all historical purposes the *Parivārapāṭha* belongs to the first century BC, when it must have been Canonised at Vaṭṭagamaṇī's time.

The *Suttavibhaṅga* comprising the *Bhikkhuvibhaṅga* and the *Bhikkhuṇīvibhaṅga* also must have been composed in pre-Mauryan days because the historical references in it, all belong to a period not far removed from the *Mahāparinibbāna*.

In the opinion of Mrs Rhys Davids, *Pāṭimokkha* is of more recent origin and she assumes that at the time when the main body of the *Tipiṭaka* was collected, it either did not exist or was of too recent a date to be admitted into the holy writings.[174] But according to Oldenberg the *Pātimokha* is the earliest literary record of the Buddhist *Vinaya* because in his opinion the whole *Vibhaṅnga* is nothing but an extended reading of the *Pātimokha*.[175] Though it seems quite unlikely that the complete set of rules was formulated at once and some of these rules were undoubtedly proclaimed as the need arose,[176] yet we can say with certainty that the earlier *Pātimokkha* Code (i.e. 152 rules) is older than *Suttavibhaṅga* because the *Suttavibhaṅga* scheme makes room for the 75 *Sekhiya* rules, thereby recognising the *Pātimokkha* to be of total 227 rules which was possible only in the second or final stage of codification of the *Pātimokkha* rules.[177]

2.2.2 SUTTA PIṬ AKA

When the Buddha died, the saying were collected together by his disciples into the first four *Nikāyas*. They could not have reached their final form till about fifty years after words. Other sayings and verses, most of them not ascribed to the Buddha himself, but to the disciples, were put into a supplementary *Nikāya*. We know of slight additions made to this *Nikāya* as late as the time of Aśoka. And the developed doctrine found in certain smaller books—especially the *Buddhavaṃsa*, *Cariyapiṭaka*, *Petavatthu* and *Vimānavatthu*— show that they are younger than the first four *Nikāyas*. The first four *Nikāyas* belong to the earlier part of the Canon and in language and style too, there is no essential difference amongst themselves, though the *Aṇguttara Nikāya* may be later than the others, but not much later.[178] The fact that the four *Nikāyas* do not take much notice of the issues contested by the earlier sects, certainly suggests that they practically reached completion by the Second Council. In the opinion of Rhys Davids the *Nikāyas* were known at a very early date in the northern India[179] and were put together out of older material at a time between the death of the Buddha and the accession of Aśoka.[180] Oldenberg also dates the main substance of the *Suttanta* literature prior to the Vesālī Council.[181] Hence there is generally agreement that the *Nikāyas* appear to reflect perhaps the earliest period of the history of Buddhism, possibly the only exception appears to be the concluding part of the *Mahāparinibbāna Suttanta* relating to the redistribution of the bodily remains of the Buddha. This portion belongs to Mauryan days, as pointed out by Law on the basis of Buddhaghosa's reference to that effect.[182]

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[169] G.C. Pande 1957: 10.

[170] E. Frauwallner 1956: 135; K.R. Norman 1983: 23.

[171] B.C. Law 1933: 15.

[172] DPPN.ii.162.

[173] Dīp.v.37.

[174] T.W. Rhys Davids nd:6.

[175] H. Oldenberg 1879: xvi-xx.

[176] K.R. Norman 1983: 20.

[177] B.C. Law 1933: 21.

[178] M. Winternitz 1933: 69.

In the *Khuddhaka Nikāya*, such texts as the *Khuddakapātha*, the *Dhammapada*, the *Itivuttaka*, the *Vimānavatthu*, the *Petavatthu*, the *Niddesa* and the *Paṭisambiddāmagga* are excluded from the discussion on chronology because they do not give much information on our present subject.

Several *suttas* of the *Udāna* can be traced in the *Vinaya Piṭaka*, and though it may be difficult to say as to who borrowed from whom, it seems probable that both the texts borrowed the *Suttas* directly from the great body of oral material which must have existed in the early days of Buddhism.[183] Most of the short and beautiful utterances certainly are very old and many of them are possibly the actual words of the Buddha himself or of his most prominent disciples.[184] But there can be no doubt that verse and prose form two separate and distinguishable strata within the *Udāna*, in which the former are quite early.[185] In fact the narratives appear to be the handiwork of the compiler.[186] Thus the verses of the *Udāna* are pre-Mauryan whereas the prose may not be older than the third century BC.

The *Theragāthā* and the *Therīgāthā* seem to have been composed at a comparatively late date. Though certain songs and verses in these books can be traced in the four *Nikāyas*, but still there are a considerable number of poems which must be of later origin,[187] that is, the Buddha-cult and the various types of miracles developed in these books could not have developed prior to the later *Mahāyāna* texts.[188] Further Dhammapāla the commentator tells us that some of the verses of the *Theragāthā* were composed by a thera who lived at Bindusāra's time and they were addded to the collection at the Third Council.[189] Hence it seems that these two books may be used as sources for the Mauryan period as far as their historical utility is concerned.

The *Jātakas* i.e. the "previous birth stories of the Buddha" which are full of historical data have created such problems regarding their dating that most of the scholars have avoided using them as source of history altogether. Two recent examples are Pande[190] and Wagle[191] Rhys Davids finds them totally heterogenous[192] and so does Winternitz who feels that they cover a wide span of time and are perhaps as late as sixth century AD and for him to decide the dates of the *Jātakas* "not only every large section and every single narrative, but every single *gāthā* will have to be tested independently as regards its date."[193] But Winternitz seems to have reached some sort of conclusion when he says that the gathas,i.e. the verses, have been generally acccepted as constituting the oldest stratum as compared to the later prose portions which show marked signs of editing perhaps at the hands of Buddhist monks.[194] In the opinion of Kosambi "Sātavāhana period and territory would suit best" for the *Jātakas*.[195] But Sharma criticizes this view saying that regulations regarding trade in the *Arthaśāstra* presuppose an extensive economy and "the stories of the past" in which scenes lie in central or western India are pre-Aśokan, whereas "the stories of the present" which occur in the cities of eastern India like Rājagaha and Sāvatthi are late in chronology.[196] Mehta finds some of the poems and prose narratives to be pre-Buddhist and he in fact uses the *Jātakas* quite liberally for discussing pre-Buddhist India.[197]

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[179] DB.i.x.

[180] T.W. Rhys Davids 1922: 195.

[181] H. Oldenberg 1879: xxxvii-xxxviii.

[182] B.C. Law 1933: 3, 30f.

[183] K.R. Norman 1983: 61.

[184] M. Winternitz 1933: 85.

[185] G.C. Pande 1957: 71.

[186] M. Winternitz 1933: 85.

[187] M. Winternitz 1933: 110; K.R. Norman 1983: 77.

[188] M. Winternitz 1933: 110.

[189] Quoted at Oldenberg & Pischel 1883: 46.

[190] G.C. Pande 1957: 1-76.

[191] N. Wagle 1966: 13.

[192] T.W. Rhys Davids 1903: 208.

We must remember that the *Jātaka* Book edited by Fausbøll is not the original, but is actually an *aṭṭhakathā* on the *Jātaka*. The *Jātakas* originally consisted only of gathas, because their language is more archaic and they were less prone to change as compared to the prose and hence they have a stronger claim to be regarded as Canonical than the prose portions.[198] Moreover there is no chronological significance in the distinction between "the stories of the past" and "the stories of the present" because both are the work of one and the same commentator and for the great mass of the verses no greater antiquity than the third century BC can be conscientiously urged, certainly not proved, and much of the prose certainly belongs to the Christian era.[199]

Some of the *Jātakas* in one shape or another appear in other Canonical texts. The *Cariyapiṭaka* consists of 35 *Jātakas* though not all are found in Fausbøll's edition. Some *Jātakas* can be traced in the *Vinaya Piṭaka* and the *Nikāyas* too. Kern and Barua have shown that Bharhut and Sāñchī sculptures prove that at the time of their construction (i.e. between c. 100 and 0 B.C.) the *Jātakas* were known as an integral part of the Buddhist lore.[200] It appears that the gāthās are pre-Aśokan if not pre-Mauryan but the prose passages are quite late. Though some of the passages undeniably have earlier elements mixed in them, as they exist at present, they do not appear to be of any value other than for the Kuṣāṇa and Sātavāhana period.

The *Apadāna* though less useful, is like the *Jātakas*. Since it connects together the past and present lives of the *theras* and the *therīs*, it appears to be an appendix to the *Jātakas*. It is certainly one of the very latest books of the *Khuddhaka Nikāya*, if not of the Pāli Canon itself, because at all events judged by its general character it is much more closely allied to the Sanskrit *Avadānas* than to the remaining works of the Pāli Canon,[201] though E. Muller and S. Levi found some portions even later than the Sanskrit *Avadānas*.[202]

Buddhavaṃsa talks about 24 ***Buddhas*** whereas the earlier books know only 6 of them. Hence it may be classed amongst the latest productions of Canonical literature.[203] Moreover this text is full of that Buddha-worship and Buddha-deification, which is again unknown to the other books of the Pāli Canon and forms more affinity with the *Mahāyana* Sanskrit literature.

Cariyapiṭka is a collection of 35 *Jātakas* in verse. But compared with the *Jātaka* verses, those in the *Cariyapiṭaka* are mediocre and introduce sentimental and supernatural elements lacking in the *Jātakas*. In fact *Cariyapiṭaka* serves as a supplement to the *Buddhavaṃsa*.[204] The doctrine of the *Pāramitās* which belongs to later phase of the cult of the Buddha as well as the form of presentation show that *Cariyapiṭaka* is a very late text.[205]

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[193] M. Winternitz 1933: 122, 156.

[194] *Ibid*: 119-125.

[195] D.D. Kosambi 1956: 259.

[196] R.S. Sharma 1958: 85.

[197] R.L. Mehta 1939: xxi ff.

[198] M. Winternitz 1933: 119; E. Cowell 1895: xiii.

[199] M. Winternitz 1933: 119-122.

[200] H. Kern 1896: 2; B.M. Barua 1923: 349-356.

[201] M. Winternitz 1933: 159-169.

[202] *Ibid*. fn.2.

[203] M. Winternitz 1933: 162; K.R. Norman 1983: 93f.

On the basis of this discussion, the texts may be divided into three broad chronological categories. But it must once again be made clear that hardly any Pāli text is a unitary production and almost all the texts are made up of materials of different dates. The following categorisation hence is neither water-tight nor final. The only thing which we can say with certainty is that these texts cover a chronological span from the days of the Buddha till the Sātavāhana period and that this corresponds with the flourishing of the early periods of the Gaṅgā Urbanisation. Still certain verses or prose pieces may fall out of our division as given below and we shall date such portions separately, whenever such a prose or verse portion is used.

I **Substantially Pre-Mauryan Texts**	II **Substantially Mauryan Texts**	III **Substantially Post-Mauryan Tex**
Vinaya Piṭaka (Except CV-xi, xii, *Sekhya* Rules and *Parivārapāṭha*)	*Cullavagga* xi-xii and *Sekhya* rules of the *Vinaya Piṭaka*	*Parivārapāṭha*
Dīgha Nikāya		
Majjhima Nikāya		
Saṃyutta Nikāya		
Aṅguttara Nikāya		
Udāna (verse only)	*Udāna* (Prose only)	
	Theragāthā	
	Therīgāthā	
	Jātaka verse (with few exceptions)	*Jātakas* (prose portion)
		Apadāna
		Buddhavaṃsa
		Cariyapiṭaka

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[204] K.R. Norman 1983: 95.

[205] M. Winternitz 1933: 164; K.R. Norman 1983: 95.

3. IRON, URBANISATION AND BUDDHISM

It has sometimes been argued that the Gaṅgā urbanisation primarily came into origin as result of the increased use of iron technology. The birth of Buddhism is further linked with the rise of urbanisation. In other words, the birth of Buddhism is seen as resulting from the increased use of iron tools in the Gaṅgā plains. We propose to discuss this issue in two parts. The first part will deal with the rôle of iron in the origin and development of urbanisation; and in the second part we will examine the relationship between the origin of Buddhism and development of urbanisation.

3.1 RÔLE OF IRON

The issue of the rôle of iron in the context of ancient India goes at least as far back as the early 1950s, when D.D. Kosambi laid stress on the use of iron in the age of the Buddha.[1] After him this issue was further taken up and supported by a number of scholars who have assigned a significant rôle to iron technology.[2] In the opinion of the proponents of this hypothesis,[3] from about sixth century BC onwards, iron implements played a significant rôle in the clearing of thick vegetation in the middle-Gaṅgā basin for cultivation as well as settlement. They accept too that fire may have been helpful, but are not prepared to concede the vanguard rôle of clearing the jungles to anything but iron tools. The burnt stumps after all could not be removed without the iron-axe, we are told, even if fire was used.[4] Further, in the middle-Gaṅgā basin, we are told, trees strike horizontal roots and cultivation becomes difficult unless the roots are cleared with iron axe and hoe. The NBPW[5] settlements in this region did not have enough population and stone tools were insufficient to accomplish this job. In other words, the clearing of roots could not be done without the help of iron technology.[6] The soil in most of the middle-Gaṅgā basin is hard, they say, and could not have been cultivable with the use of wooden plough.[7] The mention of terms in early Buddhist books and some pre-Mauryan texts, for various tools meant for crafts and agriculture, is also seen as a proof of the use of iron technology in the age of the Buddha.[8] The absence of iron tools meant for agriculture in this period is explained away through ecological effect. We are told that the acidic, humid, warm-alluvial soil of western U.P. and Bihar has proved to be highly corrosive and hence bad for the preservation of iron artifacts.[9] In the later period, when *steel* came into use as against wrought iron, the tools proved more lasting and serviceable and moreover, we are told that the sites that have been dug so far are administrative, commercial, craft or religious centres such as Campā, Rājgīr, Bārāṇasī etc. and are not the right places for agricultural tools. Apart from this, defectiveness of the excavational methods is also blamed for the absence of these tools.[10] Some indirect evidence is also seen for the use of iron technology in the cutting of punch-marked coins, as early as 500 BC. We are told that large scale wooden structures which were seen by Megasthenes could not have been possible without the use of iron technology. Use of iron on this scale is seen as resulting in a revolution in agriculture, which in turn produced surplus and this surplus led to the origin of trade, commerce and urbanisation; and ultimately to the birth of Buddhism.[11] In a nutshell, it is argued that *unprecedented growth* of the crafts, industries and some occupations was initiated by iron technology.[12]

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[1] D.D. Kosambi 1952:108-123; 1963: 309-318;

[2] E.g. N.R. Banerjee 1965; D.P. Agrawal 1971; K. Deva 1972-73:33-34; M.C. Joshi 1972-73: 35 & 1974:90-91; R.S. Sharma 1968:58-66, 1974, 1974a: 98-103, 1983: 105-127 & 1983a: 89-134; R. Thapar 1978a: 236-237; S.P. Gupta 1974:53-60.

[3] We have taken R.S. Sharma 1968, 1974, 1974a, 1983, 1983a, who appears to have paid maximum attention to this issue, as the representative scholar of the proponents of this hypothesis.

[4] R.S. Sharma 1983: 120.

[5] Though the date of NBPW is not still settled, c.500-200 BC may be taken as reasonably representative of the Gaṅgā valley.

[6] *Ibid* 1983a: 92.

[7] *Ibid* 1983: 120.

[8] *Ibid* 1983a: 93.

[9] *Ibid*:93-94; Sharma takes this cue from H.C. Bhardwaj 1973: 393-397.

[10] R.S. Sharma 1983a: 93-94.

This theory of the revolutionary rôle of iron has not found full acceptance with many scholars. Niharranjan Ray initially raised objections on the ground that the introduction of iron technology and iron implements in the Gaṅgā-Yamunā valley before 320 BC was of such a scale as to induce the sort of social changes which are held to have been triggered off by the technological changes associated with the use of iron.[13] He wrote further that the archæological evidence did not indicate any large scale clearance of the jungles through the use of iron technology. Furthermore iron technology was neither qualitatively nor quantitatively diversified enough to bring about significant social change.[14] His objections appeared valid on the ground that at the PGW sites[15] the iron implements that were discovered included slags and shapeless bits, arrow-heads, spear-heads, knife-blades, daggers, spades, adges, hoes etc and noticeably the list did not include any iron axe (socketed or unsocketed), iron ploughshare or any other iron implement that could possibly be useful for large scale forest clearance and land reclamation leading to extensive agricultural operations which could possibly yield a surplus for rearing up towns and cities.[16] Wooden ploughshares may have been used in cultivation, though hoe-cultivation could have been more universal. Hoe (*kuddāla*),[17] and ploughshare (*phāla*)[18] have been found in early Buddhist literature. Some hoes have been found in the excavations and iron technology could not have come into full play before the Mauryas.[19] It may also be interesting to note that the beam of a ploughshare (*nangala-īsā*)[20] could have been made of anything ranging from wood to even the tusk of an elephant.[21] Though iron becomes the basic technological element from the NBPW level, an extensive use of iron artifacts is not testified by the early NBPW levels of any site. In a slow moving society the effect of iron is likely to have been slow[22] and "did not produce any *spurt* in the material prosperity of the society."[23] So the rôle of iron cannot be seen more than a stabilizer as against an initiator.[24]

It may be pointed out here that iron was known in the Gaṅgā valley as a whole by about c.1000 BC or thereabouts and iron technology got widely disseminated in the valley in the first half of the first millennium BC.[25] The hypothesis about the absence of agricultural tools because of unrewarding soil does not appear tenable. As the acidic soil would not have discriminated against agricultural tools, the availability of pins, nails etc. shows that iron tools of the type which certain scholars looked for were not available. Hence the idea of a sudden and revolutionary rôle of iron technology in the age of the Buddha does not appear to be convincing. Interestingly the iron deposits of Bihār were not in use till the end of the Mughal Empire.[26] Iron must have been imported from elsewhere, possibly from one of the iron-mines at Mālpur (Rājasthān), Narwār (Rājasthān), Kaliṅjar (about 70 miles south-west of Allāhābād), Maṇḍī (Himāchal Pradesh), Rāmgarh (Kumāoṅ hills), Burhānpur (Central India), Gaṅjam (Orissā) and Gwālior region.[27]

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[11] *Ibid*:96.

[12] *Ibid*:95.

[13] N.R. Ray 1978:133.

[14] *Ibid.*:133.

[15] PGW may be dated between c.1000-500 BC, though these dates are not universally accepted.

[16] N.R. Ray 1978: 133.

[17] Vin.iii.144; A.i.204, ii.199; D.i.101; S.ii.88, v.53; J.v.45.

[18] S.i.169; Sn.13; A.iv.70.

[19] N.R. Ray 1978: 130-138.

[20] S.i.104.

[21] See e.g. PED. *s.v. nangala-īsā.*

[22] A. Ghosh 1972-73: 35.

[23] *Ibid* 1973: 10.

[24] D.K. Chakrabarti 1973: 336-338.

[25] *Ibid* 1985:76. For details and discussion on the beginning of iron in India see D.H. Gordon 1950: 58-78; N.R. Banerjee 1955: 4-5, 224-225; D.K. Chakrabarti 1973: 336-338, 1976: 114-124, 1979 & 1984: 81-85; Allchin & Allchin 1982: 345.

[26] See e.g. the details in I. Habib 1982: 41 & map 10B.

As far as the question of clearing the jungles is concerned, there were an ample number of possibilities. The rôle of fire cannot be minimized, especially when we know that even with modern equipment it is very difficult to tackle wild fire. Even if some stumps could not be destroyed by fire, there may not have been an immediate need of removing each and every stump, especially when enough land was available. After all, we are not talking of modern agriculturing where stumps would prove irritants for modern machinery. Moreover all the land surely could not have been covered with forests and considering the population of those days large portion of which depended on hunting and various types of wild growth, it is a moot point whether there was any serious need of claiming forest land for cultivation. Early Buddhist literature is full of stories and references to jungles and it will be unwise to believe that most jungles were cleared before the Mauryan period. It may also be interesting to note that the forest clearing tool kit was already present in the PGW period and there is no appreciable change in the number of the tools from the PGW to the NBPW period. Thus, jungles could have been cleared equally effectively with copper-bronze tools if need be. Though the number of tools in the NBPW period increases almost two-fold, the area for this ware is also almost double and the increase in number is basically made by smaller objects like nails etc. We do not find any appreciable change either in the technology or in the extensiveness of use of tools from the PGW to the NBPW period.[28] Survey conducted in certain areas in the Gaṅgā valley shows that possibly there was not much need for any forest clearance at all. E.g. In Kānpur district, which quite well represents the Gaṅgā plains, survey has shown that during our period not more than 3% of the total land was actually needed for cultivation and most of it was available on the soft alluvial soils along the rivers and lakes and other open areas in the forests.[29] Early Buddhist literature is at least silent about the jungle clearing activity; especially when some scholars have made it to be such an important issue. It seems that a single laconic cue from the *Śatapatha Brāhmaṇa* has been taken too far. It may further be pointed out that soil is ploughed only when it has a sufficient quantity of humidity in it, because without humidity seeds simply would not germinate. It may be difficult to hear of a peasant who would try to plough his land for rice cultivation (staple food of Gaṅgā basin) unless there is not only a sufficient supply of water for a longer period of time but also the soil is quite wet at the time of ploughing. Therefore a wooden plough may prove equally useful though not as lasting. Moreover before rice saplings are planted the land is thoroughly kneaded with a heavy wooden-plank and this process is the most important part of wet-rice cultivation.

Though iron had been in use in the Gaṅgā valley from about c. 1000 BC, one cannot see real changes in size category and the general settlement pattern till during the NBPW period, a time by which urbanism had become an established fact. If iron was the main causative factor in the early historic urban growth in the Gaṅgā valley, this departure in size category and settlement pattern would have taken place in the PGW period itself.[30]

Thus, it may be reasonable to assume that before iron technology became fully established in the Gaṅgā basin, its development was spread over a long span of time, at least between c.700 BC and the Mauryas. This new technological element may have indeed strengthened the economic base which was primarily laid down by the neolithic-chalcolithic settlers, but it may not be taken for granted that the advent of iron was the basic causative factor of urbanisation in Gaṅgā valley.

Furthermore, it appears the Buddha was active around the fifth century BC, as against the generally held belief that he lived in the sixth century BC.[31] This is also more or less certain that urbanisation made its beginning around the sixth century BC. The whole of early Buddhist literature presupposes the existence of urbanisation, though urbanisation saw its flowering under Buddhism itself. Regarding the relationship between urbanisation and iron it may be said that this hypothesis appears quite unacceptable. Urbanisation did not develop suddenly and had its history of development in the Gaṅgā valley. Urbanisation developed as an integral part of the overall development of the society in this area and various institutions which played their rôle in the origin and development of urbanisation in the Gaṅgā valley had a long history of their own development. Iron in no case appears to be playing any sudden and revolutionary rôle. Almost all the important cities in the age of the Buddha were capitals of various kingdoms and hence centres of political power. They were extensions of rural settlements where, with the passage of time, the ruling classes had established themselves with all there pomp and glory. Moreover the number and size of those settlements which could be called cities was not large enough before the fifth century BC so as to give the impression that they needed a revolution in agriculture for survival.

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[27] I. Habib 1982: 38 and maps no. 4B, 6B, 8B, 9B.

[28] M. Lal 1986: 85.

[29] *Ibid*: 88.

[30] D.K. Chakrabarti 1985: 77.

[31] See the chapter on chronology.

3.1.1 THE QUESTION OF SURPLUS

The concept of surplus sometimes appears as the causal factor, but more often it is regarded as a necessary, if not sufficient cause of development. Its application to evolutionary change may be divided in two main parts.[32] Firstly, surplus is taken to represent that quantity of material resources which exist over and above the subsistence requirements of a society in question. Herskovits defined it as "an excess of goods over the minimum demands of necessity"[33] and to Childe, *social surplus* was the "food above domestic requirements."[34] We are told that such surpluses which appeared with advancing technology and productivity, distinguished one level of social and economic organization from one another. Secondly, surplus is seen as the root cause of typical social and economic developments of prime importance. Trade and markets, money, cities, differentiation into social classes, indeed civilisation itself, are thus seen as consequences of the emergence of surplus.[35]

These two points clearly imply that there is a level of subsistence which once reached provides a measure over which the surplus comes into existence. This surplus which is beyond needs, however these happen to be defined, is then in some sense available: it may be traded abroad, or used to support the existence of craftsmen, a leisure class, or other non-productive members of the society. In other words, it becomes the key variable in the emergence of more complex social and economic institutions. But, as the term *surplus* is applied to that which is over and above subsistence needs, subsistence needs need to be defined. These needs may be determined either biologically or socially. As it is difficult to determine the subsistence minimum for an individual, it is impossible to determine the minimum biological needs of the whole society. It is well known that large or small sections of the populations of almost every society live at a level of subsistence which is considered scientifically as inadequate. Even if, let us say for the sake of argument, subsistence needs can be determined biologically, then the surplus which is said to arise after these needs are met, would be an absolute surplus i.e. it would be a quantity appearing with no socially defined purpose over and above that which is biologically necessary. If it is held that subsistence needs are not biologically but socially defined, there is no room for the concept of absolute surplus, for then the distribution of economic resources between subsistence and other requirements is determined only within the total context of needs thus defined. Bare subsistence needs can not be separated from the total functional demands which the society makes on the economy. If the concept of surplus is to be applied here at all, it must be in a relative or constructive sense i.e. a given quantity of goods or services would be surplus only if the society in some manner set these quantities aside and declared them to be available for a specific purpose. Into this category might then fall such things as food for ceremonial feasts and sacrifices as was done in the Vedic period or in anticipation of future dearth. It is true that such surpluses may be made to appear along with a windfall increase of material means or a more permanent rise in production capacity; but they may also be created by reallocating goods or services from one use to another making no difference whatsoever in the quantity of subsistence. More important than the natural conditions associated with the creation of relative surpluses is thus an attitude towards resources, and the institutional means of counting out, setting aside, and making available. Actually the idea of a subsistence level can only be used in an heuristic sense.

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[32] The issue of surplus has been discussed in the light of the observations of H.W. Pearson 1957: 320-341.

[33] M.J. Herskovits 1952: 395.

[34] G. Childe 1952: 3.

[35] *Ibid.* 1942, 1952; M.J. Herskovits 1952; R.H. Hilton 1953.

Economy at all levels of material existence is a social process of interaction between man and his environment in the course of which goods and services change form, are moved about and change hands. The shape of this process is determined not by any single factor but is the sum total of several interdependent levels of human existence, ecological, technological, social and cultural. "Man, living in society, does not produce a surplus unless he names it such, and then its effect is given by the manner in which it is institutionalized."[36] Of course it cannot be denied that changing technology and productivity play their rôle in the course of institutional development. The argument here is simply that they do not create generally available surpluses, for this implies a separation of technological development from the institutional complex of which it is but a part. There "are definite institutional requirements for the creation of relative surpluses... the operational facilities, as well as the motivation for separating out, counting up, storing, mobilizing material means and human services must be provided by the institutional framework of the economy, if surpluses are to be made available for specific purposes."[37] It must also be taken into consideration that study of primitive man has shown that he did not live by a day-to-day satisfaction of his needs but showed foresight and engaged in forms of abstinence.[38] Nor can be ignored the importance of the *prestige factor*. Certain animals, though they can form an important part of food material, are not eaten because they represent certain prestige values of a society.

Finally, it may be said that there are perennially omnipresent potential surpluses available. What counts is the institutional means for bringing them into existence. And as far as the Indian situation was concerned, political centralization of power was impossible to avoid if surplus had to be made available. In the ancient Malthusian world, scarcity often struck and the people at the end of the queue died as a result. The ones who must die were demarcated in advance. Thus, agricultural revolution or no agricultural revolution, the first cities of the Gaṅgā valley, always managed to squeeze out a surplus as long as they were centres of strong political powers. After a certain stage, the development that took place in agriculture was to a great extent dictated by the demands of the urban centres and not the other way round.

In primitive and egalitarian societies *covert* surplus exists but it is used to support the weak and in providing a hedge against environmental uncertainties. But in redistributive societies, they are forced apart as surplus products. In other words, some sort of surplus exists in all social groups. It is only the *cornering* of this surplus by one element and its subsequent use to exploit other elements that triggers off the urbanisation sequence. We must also remember that despite scarcity and inadequacy, even the poorest sing, dance and fight wars, thus using their resources in non-utilitarian ways.

In India till recent times it was not possible to produce or foresee a long-term dependable surplus, because periodical droughts and floods caused scarcity which not only ate away the surplus but caused famine-conditions, making the accumulation of surplus impossible. The producer in the field therefore suffered more (and still does) than the privileged consumer in the city, who would have the authority to squeeze out whatever is left with the producer and has the wherewithal to obtain food-stuffs from distant lands where conditions have not been adverse. We do not come across any impressive godowns or grain store-houses in the excavations or in the literature. It seems the urban centres depended upon seasonal supply of grains and in cases of scarcity, villages and common masses bore the brunt. More than surplus or even the capacity to produce surplus, therefore, what was required was a socio-political institution to force or induce the farmer to shed a portion of whatever he had. The same institution was needed to divert the surplus to where it was required, and to procure food (again by coercion or for consideration) from distant hinterlands should the crop in the near hinterland fail. For procurement by coercion, which would include taxes and tributes, an administrative authority is required and by commercial means a mercantile system is called for. The prerequisite, therefore, is not a hypothetical surplus, but an administrative and mercantile organization - the ruler and the merchant, both of the city and each the ally of the other in history. Surplus was, thus, not a technical but a social product; "the institution created the surplus, which is not *there* the moment it is technically possible but only after it has been institutionalized through taxes, trade and other means."[40] The non-agricultural aspect is dominant in the procurement, and therefore in the production of surplus.[41] Moreover, certain built-in incentives to population growth also cannot be ignored. Children can be employed earlier in the productive process than among hunter-gatherers. In stead of passively exploiting the existing land, it can be extended by bringing more area under cultivation resulting in increase in the number and size of agricultural communities. Slaves (*dāsā*) and forced labour (*viṣṭi*), thus, could have been another way of making surplus available. As far as the technological inventions are concerned, most of the pre-industrial inventions and discoveries took place during the 1000 years or so immediately preceding 3000 BC. Thus the great change between urban and pre-urban stage came in realms of life other than core technology. "The later technological superiority... may have had little to do with the processes which brought the city into being."[42] It may also be pointed out that proper regular armies, which perhaps must have made storage of food-stuffs a necessity, did not come into existence at least till the beginning of the expansionist policy of the Magadhan king Ajātasattu. Buddhism was born as a response to various issues which had arisen in society and whose overall impact provided a rich soil for the mushrooming of many *heterodox* sects. In the Buddha's time the Vedic equation of work and worship, wealth and welfare, man and nature was rudely broken.[43] Such problems provided a stimulus to the abandonment of home in search of *truth* by many young men like Gautama. Buddhism was mainly directed at theological and metaphysical beliefs. But this does not mean that there was no connection between the movement that the Buddha started and the state of the society in which it began. But this connection is an indirect one and though it is "relevant for the purpose of contextual understanding, is not essential as far as validation is concerned."[44] It appears that social tensions and suffering basically provided an occasion for the awakening of the Buddha to existential suffering. Social and physical suffering of a common man did not really fall within the sphere of early Buddhism.[45]

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[36] H.W. Pearson 1957: 326.

[37] *Ibid*: 335.

[38] R. Firth 1939: 9.

To say that the rise of sects like Buddhism represented a protest by the Khattiya order against Brāhmaṇical pretensions, is also not adequate explanation, though there may be some truth in the suggestion. Undoubtedly, the Buddha came from the Khattiya stock, accepting the Brāhmaṇical four-tier caste system. Buddhism places Khattiyas before Brāhmaṇas in the class hierarchy, and the kings of the time gave considerable patronage to Buddhism as well as other *heterodox* movements. There may have existed some friction (as was to be expected) between the two ruling classes, but too much emphasis cannot be placed upon it.

Various types of social, economic and political changes had dislocated the society at various levels and there co-existed distinct sets of social groups in various stages of development.[46] The tribal organisation had already begun to disintegrate from within.[47] In their frantic drive for conquest and expansion, the early monarchies were systematically annihilating the surviving free tribes. And within the orbits of their direct domination new phenomena- "base greed, brutal sensuality, sordid avarice, selfish plunder of common possessions"- phenomena that were unknown to tribal life recently left behind, were emerging.[48] Besides this, "a congeries of conflicting theories and guesses, accepted by some and denied by others, changing with men, reflecting individual characters, emotions and wishes for their authors, filled the air."[49] In this way, momentous social upheavals in the Gaṅgā valley were experienced by the age of the Buddha. With the transition from the tribe to the state, the administrative machinery took an about turn and from an organisation of tribes for the free administration of their own affairs, it became an organisation of tribes for plundering and oppressing their neighbours; and correspondingly, its organs were transformed from instruments of the will of the people into independent organs for ruling and oppressing their own people.[50] The drunkenness, cruelty, corruptibility, untruthfulness, uprighteousness of many kings and the help of many *purohitas* often helping kings to carry out their desires may have created difficult times for common folks.[51] Now a new type of army had developed which replaced the former armed tribe as a whole. This army which was without a tribal basis now owed loyalty to the king only and it could not have been maintained without regular taxes and extensive revenues. This resulted in the horror of taxation. Exactions took place not only at the hands of the kings alone, but the change in the society is manifested by a new set of institutions: mortgage, interest, usury etc. All this took various shapes like alienation, starvation, a rich-poor gap and various types of new crimes. The unreal problems of the other world along with the real problems of this one, gave an added colour to fear of impermanence, death and suffering. Many men like Gautama Buddha must have felt disgusted at the sight of "destitute poverty, violence... lying... immorality... wanton greed... covetousness and illwill"[52] and the thought of old age, disease, decay, death, impermanence must have created the fear that "we have not got beyond the reach of illness... (and)... death."[53] It were all these problems which drove many thoughtful persons like Gautama to the jungles in search of happiness which was so elusive. Most met with abject failure, despite going through various kinds of penance ranging from virtual suicide through starvation to continuance of life on spirituous drinks and what not.[54] Gautama himself went through extremely severe penance and experimentation for over a decade. Finally, he found his place somewhere between a life of total seclusion and a typical household life —the Middle Path— which he felt was the best way to attain to Buddhahood.

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[40] Hauser & Schnore 1965: 270.

[41] A. Ghosh 1973: 21.

[42] R. McC Adams 1960: 31f.

[43] G.C. Pande 1984: 62.

[44] *Ibid*: 5.

[45] K.T.S. Sarao 1985.

3.2 URBANISATION VS. BUDDHISM

Weber perhaps was the first scholar to put forward the idea that Buddhism was the creation of a city culture. According to him "Buddhism presents itself as a product of the time of urban development, of urban kingship and the city nobles".[55] He further emphasized the point that "as a whole early Buddhism was the product not of the underprivileged but of very

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[46] D.D. Kosambi 1956: 140.

[47] D.P. Chattopadhyaya 1978: 468.

[48] *Ibid.*

[49] S. Radhakrishnan 1923: 352.

[50] Quoted at D.P. Chattopadhyaya 1978: 475.

[51] R. Fick 1920: 101-02.

[52] DB.iii.66-67.

[53] *Ibid.*ii.20-21.

[54] E.g. according to the *Pātika Suttanta*, Kandara-Masuka maintained himself by spirituous drinks and flesh (DB.III.14).

[55] M. Weber 1958: 204. (Original date is not given in the text, though it seems to have been written in the 1920s or there abouts).

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positively privileged strata".[56] Buddhism of early days depended very heavily on the donations and munificence of the rich and the influential and there is no doubt that Buddhism reflects its dependence on cities and their rich inhabitants in more than one way.[57] Urbanisation created Buddhism and more than that was certainly vital for its early popularity and material support. A decay of that urbanism in later days was an important point in the decline of Buddhism, as it sapped some of the socially vital foundations of the Buddhist movement.[58] "The urban palace with its elephant-riding kings was characteristic of Buddha's time. Moreover, the dialect form reflects the advent of city culture."[59]

With the rise of urbanism various kinds of new social, economic, religious and political forces came into existence. Emergence of urban centres, well-defined trade-routes, coinage and trade and commerce in the days of the Buddha, helped create a new and powerful class of merchant-bankers, like Anāthapiṇḍika of Sāvatthī, one of Buddhism's greatest patrons. Along with this new merchant class, a new kind of state was emerging about the time when the Buddha was completing his long ministry of 45 years.[60] The most prominent representatives of this political transformation were the kings Bimbisāra of Magadha and Pasenadi of Kosala, both of whom were claimed by the Buddha as his personal friends and patrons. New kinds of armies and instruments of war as well as the expressed needs of the new mercantile class formed the basis of the power of these monarchies.[61] The prostitutes of various urban towns like Sāvatthī (Ambapāli), Hatthinīpura (Serinī),[62] were regarded in high esteem by the guardians of the society and Buddhism does not say a single word by way of censure against them. In fact, prostitution appears to have been quite acceptable to the Buddha and his faith as he and his colleagues from time to time not only ate at their houses, but also glorified the helping hand which such prostitutes gave to the prosperity of various urban centres by attracting people. Young people, debtors, soldiers, diseased people and married women had various kinds of restrictions imposed upon them by Buddhism in connection with their entry into the organisation, but prostitutes were free to join the faith of the Buddha.

The following two tables further prove our point.[63]

Place of Birth	Frequency	%
City	223	84.47
Village	41	15.53

Table 1: Urban vs. rural birthplaces of the Bodhisatta of the Jātakas.

The Bodhisatta was born 315 times as a human being in the *Jātakas*. In 90 cases it is not possible to know the place of birth of the Bodhisatta. Out of the remaining births, he is born 84.47% of the time in a city. This is still further proved in the *Jātakas* by the number of times the Bodhisatta was born as a king, courtier, king's treasurer, minister or as prince, all of whom naturally lived in the cities.[64] In the following table prepared on the basis of the data provided by the *Jātakas*, we have listed what may be called high and low professions. As can be seen the Bodhisatta is born or adopts a low profession in less than 14% of the

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[56] *Ibid*:227.

[57] K.T.S. Sarao 1985a.

[58] B.G. Gokhale 1982: 19.

[59] M. Weber 1958: 205.

[60] B.G. Gokhale 1982: 7.

[61] See for details, D.D. Kosambi 1952: 103ff; J. Rai 1974: 165ff.

[62] Pv.iii.6.

[63] See Appendix-IV and V.

[64] *Ibid.*

Place of Birth	Frequency	%
City	1289	93.74
Village	86	6.26

Table 2: Home-places of persons mentioned in the Pāli *Vinaya and Sutta Piṭakas.*

cases and more than 86% of the time he is either a king/ prince, a rich businessman or a high state-official. Unconscious bias in favour of the high groups is quite apparent in the *Jātakas*.

Profession	Frequency	%
King/Prince	86	37.55
Merchant/Richman	57	24.89
High Official	54	23.58
Low Professions	32	13.98

Table 3: Professions of the Bodhisatta.

The Pāli *Tipiṭaka* abounds in examples where city-richness, pomp and show are praised, and especially those who had excess to them are unequivocally praised for their huge donations to the order. The great master in theory professed to give up worldly pleasures, but in practice the life style of Buddhist monks gave birth to jealousy in the hearts of the common masses. The issue is clinched by the story of a young man who became a monk thinking "day and night I am toiling away with my hands at all sorts of tasks, yet never do I taste food so sweet. I must turn Brother myself."[65]

The social heroes of early Buddhism are the great merchant-bankers and the new kings, perhaps in that order of importance. Anāthapiṇḍika, who was one of the richest urbanites of his days is regarded by the Buddha as a saviour of the faith. His house "was to the Brotherhood like a pool dug where few roads meet."[66] We are told in the *Jātakas* that Anāthapiṇḍika alone lavished 54 crores on the monastery of the Buddha.[67] After the Bodhisatta and Ānanda, Anāthapiṇḍika is the most popular figure in the *Jātakas*.[68] The Jetavana was a pleasure garden which most kings could not afford and the Buddha spent most of his time in this garden. Most of the *Saṃyutta Nikāya* was recited in this garden alone. References to this garden with the Buddha staying in it make very interesting reading:

It may be interesting to notice that whereas pre-Buddhist literature has almost exclusively for its background a rural *milieu*, the literature of early Buddhism breaths a new urban spirit. Curiously enough, the institution of *vassāvāsa* (rainy retreat) which created the institution of the monastery (*āvāsa*) led to the *socialisation* of what had begun primarily as an asocial movement.[69] Moreover, the early Buddhist *élite* had clearly shown a weakness for wealth, pomp and show; and most of them including the Buddha himself lived around the various

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[65] J.i.311.

[66] J.i.227.

[67] J.i.226.

[68] He appears 66 times in the *Jātakas* alone.

[69] B.G. Gokhale 1982: 8.

Text	Frequency
Vinaya Piṭaka	196
Dīgha Nikāya	5
Majjhima Nikāya	78
Saṃyutta Nikāya	75
Aṅguttara Nikāya	50
Jātakas	574

Table 4: Frequency of the Jetavana in various texts.

urban centres most of the time. In two separate statistical studies[70] it was found that in frequency of reference, urban centres far outnumbered rural settlements.[71] Of the 1009 place names, collected from the *Vinaya* and *Sutta* Piṭaka where a *sutta* or rule was delivered, the break up was found as follows:-[72]

Settlement	Frequency	%
Sāvatthī	593	58.77
Rājagaha	140	13.87
Kapilavatthu	56	5.55
Vesālī	38	3.76
Kosambī	15	1.48
Other cities & Villages	167	16.57

Table 5: Frequency of important urban settlements.

As can be seen from this table, five cities alone accounted for 83.43%, while the rest 16.57% covered 76 separate places which apart from rural settlements, did include many urban centres. The following table prepared on the comparison of Appendices- II and III also proves this point. The references to urban settlements are overwhelming as compared to the rural settlements:

Settlement Type	Frequency	%
Urban	4257	95.37
Rural	208	4.67

Table 6: Textual references to urban vs. rural settlements.

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[70] One which was prepared specially for this chapter and is based on Appendices IV and V. Appendix-IV is based on the *Jātakas* and Appendix-V has used all the names of men and women mentioned in the *Vinaya Piṭaka, Aṅguttara Nikāya, Dīgha Nikāya, Majjhima Nikāya* and the *Saṃyutta Nikāya* and their caste, urban/ rural background, name of the place they belonged to etc. have been collected. The other study was conducted by B.G. Gokhale (1982).

[71] *Ibid*: 11.

[72] After B.G. Gokhale 1982: 10.

Of the 2426 men and women[73] mentioned in the *Vinaya* and *Vinaya Piṭakas* the rural/urban background of 1379 could be determined. Of these as many as 1291 (93.62%) came from urban backgrounds and only 88 (6.38%) could be said to have come from rural centres. Equally important was the fact as reflected in the following table.

Settlement	Total Persons	%
Bārāṇsī	273	22.92
Sāvatthī	165	13.85
Rājagaha	109	9.15
Kapilavatthu	55	4.70
Vesālī	42	3.53
Mithilā	38	3.19
Añjana	18	1.51
Haṃsavatī	17	1.43
Kosambī	15	1.26
Ujjenī	14	1.18
Kampilla	14	1.18
Campā	13	1.09
Kusinārā	11	.92
Sāketa	10	.84
Indapatta	10	.84
Sāgala	9	.76
Anomā	9	.76
Dantapura	8	.67
Bhaddiya	7	.59
Bharukaccha	7	.59
Takkasilā	6	.50
Ariṭṭhapura	6	.50
Aruṇavatī	6	.50
Pāvā	5	.42
Madhurā	5	.42
Pāṭaliputta	5	.42
Devadaha	5	.42
Sumaṅgala	5	.42
Other cities & Villages	303	25.44

Table 7: Persons from important urban settlements.

As can be seen the first 5 cities made up for more than 54% of all the men and women who are referred to in the *Vinaya* and *Sutta Piṭakas*. The six *mahānagaras* mentioned in the Buddhist texts[74] i.e. Bārāṇasī, Rājagaha, Vesālī, Campā, Kosambī and Sāketa alone accounted for more than 40% of them, whereas the top 10 urban settlements contributed 62.72% of the men and women who were connected with Buddhism one way or the other.

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[73] See Appendix-V.

[74] D.ii.146.

Text	Urban	%	Rural	%
Vin	98	87.50	14	12.50
A	132	88.00	18	12.00
D	65	73.88	19	22.62
M	90	84.11	17	15.89
S	111	79.86	28	20.14
Sn	130	85.72	5	14.28
J	561	95.89	24	4.11
Tg	242	89.63	27	10.37
Cp	19	90.48	2	9.52
Ap	326	94.77	18	5.23
Bu	125	100.00	00	0.00
Ud	20	80.00	5	20.00
Pv	19	90.48	2	9.52
Vv	17	94.44	1	5.54

Table 8: Text-wise urban vs. rural background of various persons.

The Buddha is said to have spent at least 25 rainy-retreats in Sāvatthī alone, out of which 19 were spent at the famous Jetavana and the other 6 in the Pubbārāma.[75] This raises some very interesting questions indeed. Why did the Buddha return to Sāvatthī so frequently for the rainy-retreat over such an extended period of career? One obvious reason may have been the presence of powerful patrons such as Anāthapiṇḍika and King Pasenadi as well as the high degree of mercantilism and urbanism represented by the city.[76] New powerful classes of merchant-bankers and kings together lent their distinguishing character to the movement. Early Indian Buddhism drew its major social support from these classes, and in turn, reflected their social and spiritual concerns. These classes needed a new spiritual-social orientation and value-system which Buddhism provided with its opposition to Vedic theology, the dominance of the priest and by supporting indirectly money-lending, prostitution etc. They needed new socially oriented ethical values, in which the individual (and his family) rather than the *vaṇṇa-jāti* were the centre-piece, and the Buddha articulated such values. Portraying the Buddha as the first great reformer in Indian social history is a gross over-simplification. The Buddha did ignore caste distinctions in the matter of admission into and treatment of individuals within the *Saṃgha*, but outside it, his attitude was pragmatic, if not ambivalent.[77] While the Buddhists maintained that a person's *jāti* had no bearing on his chances of salvation, they did not attack the operation of the caste system in daily life, as generally believed. Even the Buddha through his choice of greetings, recognised differences in social standing. We are told that the Buddhas are born only in khattiya or brāhmaṇa families and not in any other caste.[78] The Buddha used the *varṇa-jāti* terminology of his times in his reference to existing society and only tended to rank the Khattiyas higher than the Brāhmaṇas. He ridiculed Brāhmaṇical pretensions to ritual purity and social eminence and insisted that a person be judged by his individual virtue rather than his familial, class or social origins, which was precisely the demand of the new urban social classes who felt closer to Buddhism than the traditional Brāhmaṇical sacrifice-dominated Vedic cults.[79] These classes were not much interested in speculative metaphysics, for their emphasis was on practical and everyday concerns of making good in this world and assuring one's welfare in the next. This, in part, may explain the relatively a-metaphysical predilection of the early

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[75] See DPPN.ii.1126-27.

[76] B.G. Gokhale 1982: 12f.

[77] *Ibid*: 19.

[78] See DPPN.ii.324.

[79] *Ibid*.

Buddhist movement.[80] Like Sāvatthī, Rājagaha with supporters like Bimbisāra, Jīvaka, Ajātasattu (though not always) reflected the importance of royal and bureaucratic support for the success of early Buddhism. Extensive trade, accumulation of mercantile capital and the emergence of a powerful class of merchants and bankers- a class which was in search of new ethical values and a religious philosophy of a significantly different character than the one contained in the old Vedic religion.[81]

The Buddha and his followers maintained an extensive and continuous contact with lay devotees during the Buddha's lifetime and a short while after his demise. But by the end of the Mauryan empire, Buddhism had become localised in fixed and well-endowed monasteries, first drawing from lay mercantile support, but later, increasingly dependent upon royal endowments. They had become feudal magnates in their own style. Apart from the textual evidence, the epigraphic sources also carry this impression home and the names of donors to Buddhist establishments prove the solid support of guild leaders. The feudal style of the monasteries got a further boost when Indian society became feudal. Some renowned monasteries are known to have issued their own seals and coins.[82] Monasteries in later days came to have their own property in various forms and were able not only to attain self-sufficiency but were also in a position to extend their power and influence in their respective localities through the ownership of land, villages, pasturage and cattle etc.[83]

Thus, it may be pointed out in conclusion that Buddhism provided the ideological superstructure of the growing urbanisation[84] and depended increasingly upon it for its own growth. As the rise of urbanisation in the Gaṅgā valley cannot be linked with the increased use of iron technology, the origin of Buddhism did not in any way depend upon the rôle of iron.

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[80] *Ibid*: 13.

[81] *Ibid*: 17..

[82] P. Niyogi 1973: 539.

[83] *Ibid*: 535.

[84] Kosambi 1975: 100-104.

4. NON-VIOLENCE AND ANCIENT INDIAN BUDDHISM*

Buddhist ethical conduct (*sīla*) is built on vast conception of universal love and compassion for all living beings, on which the teaching of Gautama Buddha is based and non-violence (*ahiṃsā*) is the most important component of *sīla*. *Ahiṃsā* is regarded as a guarantee for the safety of life not only of man, but even of life in various other forms. Though violence (*hiṃsā*) can take place in words, thoughts and deeds, ancient Indian Buddhism was mainly concerned with the last part i.e. violence in deeds in which the destruction of life in various forms takes place. In this chapter we propose to study ancient Indian Buddhist attitude towards destruction of life with special reference to meat-eating.

In the days of ancient Indian Buddhism annihilation of life took place broadly in the following four forms:

1. In the form of sacrifices in which animal life and sometimes human life were destroyed.
2. Through the hands of hunters, trappers, butchers, fishermen etc. for human food and other needs, especially for medicinal purposes. Thus, human consumption of meat and fish entailed an important form of violence.
3. Through agriculturing and other related activities like digging, irrigating, ploughing, reaping, trampling on grasses and crops, cutting of trees and the destruction of *ekindrīya jīva* (one-facultied life) which inhabits plants, trees, soil etc.
4. In fighting in an organized way through wars, battles etc. and in an organized way through murders etc.

In regard to destruction of life, the Buddha drew two distinctions:

1. There was the distinction between taking life deliberately and taking it unintentionally. The latter involved no sin.
2. There was the distinction between man and animals plus plants, seeds etc. Though both involved sin, there was a difference of degree. The sin accrued by killing a man was more than the cutting of a plant.

Sacrifices in various forms, especially the ones in which animals were deprived of their life, were seen by the Buddha as not only a ridiculous absurdity, but also as unpardonable cruelty. He didnot recognize the efficacy of sacrifices on the one hand, and highly regarded the life of living being, on the other. According to him "all living beings are not to be harmed."[1] "At the sort of sacrifice... (where)... creatures are put an end to... is neither of great fruitfulness nor of great profit; nor of great renown; nor of widespread effect. It is just as if a farmer were to enter a wood taking with him plough and seed, and were there, in an untilled tract, in unfavourable soil, among unuprooted stumps, to plant seeds that were broken, rotten, spoilt by wind and heat, out of season, not in good condition, and the god were not to give good rain in due season."[2]

"Na tena ariyo hoti, yena pāṇāni hiṃsati,
Ahiṃsā sabbapāṇānaṃ, ariyo'ti pavuccati."[3]

(One does not become noble because one kills living.
By non-violence towards all living beings one becomes noble).

According to the Buddha, the perfect man "abstains from injury to seed life and plant life"

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*This chapter is the main content of the paper titled "Meat-eating and non-violence in early Buddhism" read at the *7th Conference of the International Association of Buddhist Studies*, Bologna (Italy), July 8-13, 1985.

[1] GS.ii.183.

[2] DB.ii.370f.

[3] *Dhammapada*: v.270.

[4] GS.ii.222.

(*bīja-gāma bhūta gāma*).[4] He called upon all "for having compassion on creatures."[5] Buddha felt that the human sentiment of mankind is not to be limited merely to themselves but to be extended to all sentient beings, who should share as much kindness as mankind itself does. The buddha taught "never to destroy the life of any living creature, however tiny it might be."[6] He in fact went on to say that as "everyone fears violence, everyone likes life; comparing oneself with others one would never slay or cause to slay."[7] It is even forbidden to throw the remains of food on green grass into water because the creatures living in both water and grass can be harmed.[8] According to him "making onslaught on creatures, being cruel, bloody-handed, intent on injury and killing, and without mercy on living creatures... is conducive to shortness of life span"[9] and he called it "*Āmagandha.*"[10] A cattle-butcher is punished (*pacitvā*) for"many hundred thousands of years in purgatory."[11] Some of the *Kammic* results, which a man brings upon himself by committing injury to a life are "suffering in an unpleasant state for a long period, and rebirth in some lower form of being. If born again as man, he may be infirm, ugly, unpopular, cowardly, divested of compassions, subject to disease, dejected and mournful, separated from the company of loved ones, and unable to attain to ripe age."[12] The circumstances under which a being is killed as well as the physical and mental development of the being decide the gravity of the moral guilt involved in killing. The *Kammic* "result of killing a man and killing a child vary in proportion to the physical and mental development of the two."[13] The Perfect One "lives as one who has laid down the life, who has scruples, is kind and has compassion for every living thing"[14] and "he abstains from cutting, flogging, binding, highway robbery, plundering and deeds of violence."[15] "The one who takes life and further encourages another to do the same... is called the still more unworthy man."[16] "One neither sees nor hears of a butcher slaughtering and selling cattle - rams, pigs... or beasts of of the forest and living in the abundance of great wealth."[17]

In this way, killing and destruction of life in any form is looked with particular disdain by ancient Indian Buddhism. Not even "for the sake of sustaining life would we intentionally deprive any being of life,"[18] said the Buddha. Water must be strained before drinking because it contains living things[19] and only that fruit should be eaten which "has not yet any seed in it... (or)... has no more seed in it."[20] Buddhism condemns strongly the one "who should deliberately (*iticittamano*) and purposely (*cittasamkappa*) in various ways praise the beauty of death or should incite (anyone) to death."[21]

All those following "a bloody calling" like a butcher, fowler, hunter, fisherman, bandit, executioner or a jailer, are seen by Buddhism as with particular disfavour and getting heavy punishments.[22]

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[5] Sn.v.241.

[6] SBE.XVII.30; XX:128.

[7] *Dammapada*: v.130.

[8] SBE.XVII.22.

[9] MLS.iii.250.

[10] SBE.X(2).39.

[11] KS.ii.170.

[12] H. Saddhatissa 1970: 89.

[13] *Ibid*: 1970: 88.

[14] GS.ii.221.

[15] GS.ii.223.

[16] GS.ii.231.

[17] GS.iii.273.

[18] GS.iv.129.

[19] BD.iii.3; J.i.83.

[20] SBE.XX.75.

[21] BD.i.126.

[22] KS.ii.171.

But in unavoidable circumstances "indirect killing" was allowed, e.g, the Buddha allowed "the use of skins, such as sheep-skins, goat-skins and deer-skins as coverlets in all the border countries."[23] But surprisingly the Buddha was not very serious about meat-eating.[24] A monk is allowed to accept "what has been put in his alms bowl."[25] In fact, Devadatta, Buddha's cousin, tried to corner the latter regarding meat eating when he asked him for a total ban on meat-eating and the Buddha refused to do so even at the cost of losing some of his followers.[26] Devadatta may have been inspired by the total prohibition observed by some *samaṇas* and brāhmaṇas.[27]

Many other references prove, though almost incidently, that the eating of meat was thought of as customary, and monks are recorded to have eaten flesh and fish frequently enough to give it the appearance of its ahving been a fairly important part of their diet. Meat, fish, fruit, dairy products and cereals especially rice, constituted the staple food of the population, and the Buddha did not clearly want to introduce any changes in the menu, because these foods were most likely to have been bestowed by the masses upon monks. However, the Buddha was strongly convinced that purity did not depend upon food,[28] but on restraint over such bodily, mental and moral conduct as could defile a man.[29]

The Buddha allowed monks to eat meat with the following exceptions:-

1. In three cases meat may not be eaten by a monk if he has (a)seen, (b) heard or (c) suspected that the meat has been specially acquired for him by killing an animal i.e; the animal has been killed on purpose for the a monk.[30] This rule is called the Rule of *Tikoṭiparisuddha* i.e. the *Rule of being Pure in Three Ways*. Thus the Buddha did not see any sin being committed by himself or one of his *Bhikkhus*, if the meat had been acquired by some body through deliberately killing an animal to feed it to them:

> "The wicked may for gift slay wife or son,
> yet, if the holy eat, no sin is done."[31]

2. Use of raw meat was not allowed.[32] But in case of sickness even raw flesh and blood could be used:"I allow, O Monks, in case of a disease not human, the use of raw flesh and blood."[33] The cooking and eating of the remains of the kills of lions, tigers, hyenas and wolves are allowed by the Buddha to be eaten by the *Bhikkhus*.[34] The Buddha also allowed "the use of the fat of bears, fish, alligators, swine, asses, if received at the right time to be partaken of with oil."[35] Indeed fish and meat are mentioned among the five superior and delicate foods (*pāṇitabhojanīya*) which a monk who is ill is allowed to eat.[36]

3. The meat of the following 10 beings is forbidden to be eaten by the monks due to various dangers involved in their eating[37] :

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[23] SBE.XVII.39.

[24] D. Seyford Ruegg 1980: 234.

[25] SBE.iii.155.

[26] SBE.XI.196ff; BD.i.297ff.

[27] C.S. Singh 1979: 289-295.

[28] M.i.80.

[29] A.i.221.

[30] MLS.ii.33; BD.i.298.

[31] J.ii.182.

[32] D.ii.5.

[33] SBE.XVII.49.

[34] BD.i.98.

[35] SBE.VII.43.

[36] *Pātimokha*, *Pacittiya Dhamma* No.33.

[37] SBE.XVII.85f.

1. Man;
2. Elephant;
3. Horse;
4. Dog;
5. Snake;
6. Lion;
7. Tiger;
8. Leopard;
9. Bear and
10. Hyena.

The over all evaluation of the ancient Indian Buddhist attitude towards non-violence and meat-eating appears to be a bit contradictory. The very fact that the Buddha allowed monks to eat meat, the monks cannot be completely absolved of the responsibility of being indirectly responsible for the slaughter of some animals, even when they took all the precautions specified by the Buddha. Perhaps Devadatta's position was much better and would have kept the monks out of any controversy, though it would have been a bit hard to follow in those days of scarcity. It seems the Buddha compromised here between idealism and practicality.

As we quoted above, the Buddha said that for sustaining life animals may not be killed and on the other hand, he is quoted to have said that raw flesh and blood may be used in case of non-human disease. In any case this appears to a be contradiction in the Buddhist position, which most probably has arisen due to interpolation which might have taken place during oral transmission of the Buddhist texts. The position of Buddhism also appears quite intriquing when on the one hand meat is called as one of the superior and delicate foods and at the same time the providers of meat are seen as evil people. The justification for sending a butcher or a fisherman to hell,[38] for the sin he committed to save the life of a monk appears difficult to be justified.

The Rule of *Tikoṭiparisuddha*, though restrained the monks from being instrumental in killing animals for meat and to a small extent the "rules prohibiting the eating of meat of socially disapproved beings made up for the limitations,"[39] yet the ancient Indian Buddhist attitude towards meat-eating and non-violence appears some what contradictory. The Rule of *Tikoṭiparisuddha* may have absolved the *Bhikkhus* of any sin, but the slaughterer wa very severely criticized by them. Eating meat and at the same time sending the provider to hell, certainly smacks of a double standard, whatever the reasons may be. Moreover if at one place the ancient Indian Buddhists say that they would not deprive any being of its life for the sake of sustaining their own lives[40] then at another place, they allow the use of raw flesh and blood in case of a disease (i.e. when life had to be sustained).[41] Further more, innumerable incidents in the *Jātakas* give a clear *parole* to the Bodhisatta for indulging in killing. We are told that "in certain cases a Bodhisatta may destroy life'"[42] especially when there is a "fault in the horoscope."[43] At one place the Bodhisatta indulges in "killing deer and pig, and eating the flesh broiled,'"[44] then with others chases a thief and "kicked and cuffed him.'"[45] we also come across the Bodhisatta supplying meat for a coin.[46] The Bodhisatta suffers no visible punishment for all such deeds and on the contray prospers and attains to a better world. The insurmountable problem for the ancient Indian Buddhist comes when the Bodhisatta is born as a carnivorous animal and has to kill not only for himself, but also for his kith and kin and infact, in such cases the Boddhisatta specializes in killing and hunting techniques.[47]

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[38] GS.ii.219ff.

[39] C.S. Prasad 1971: 104-05.

[40] GS.iv.129.

[41] SBE.ii.43.

[42] J.iii.296.

[43] J.ii.265.

[44] J.iv.272.

[45] J.i.219.

[46] J.i.295.

The attitude of ancient Indian Buddhism towards "warfare, agriculture and meat-eating was more mixed than was its attitude to blood sacrifices. It made no whole-hearted condemnation of these three practices although they all entail the taking of life."[48] Though the monks were forbidden to have more than a minimum to do with armies,[49] soldiers were not admitted into monkhood,[50] and no monk was allowed to dig soil,[51] yet the Buddhist attitude appears a bit. At least unconsciously, Buddhism glorifies war and fighting men at quite a few places. There are several similes which are purely militaristic in nature, their point usually being to encourage monks to be steadfast in battle and to wage spiritual *battles* like the armed ones.[52] There are certain *Jātaka*s stories in which the Bodhisatta participates in a battle "to win renown... raising his battle cry as he dashed into the fight."[53]

Despite the drum of non-killing being sounded through a town,[54] its having been heard by the kings of yore[55] and landlords laying interdiction upon the slaughter of animals,[56] yet Buddhism touched non-violence only on fringes and did not make a deep impact upon it, in the sense that killing of animals continued in full swing at least till the days of Aśoka.[57] Except perhaps bringing about a decrease in the popularity of great sacrifices, in the other three fields of violence, the Buddha met with negligible success. The main cause of the Buddhist policy of non-violence being a failure was its being riddled with all sorts of contradictions. The following two reasons further limited its impact[58]

1. Masses as well as the rulers did not want to give up these ways of ministering to their ambitions, pleasure or livelihood.
2. The Buddha was not a temporal ruler, hence, he had no actual power to impose a body of restrictive regulations and penalties on the laity as he had on his monastic followers.

The Buddhist concept of *ahiṃsā* has been directly associated with the so-called agricultural revolution.[59] The idea of economic utility of animals being partly responsible for the unpopularity of sacrifices, was popounded by Horner way back in the 1940s. She had proposed that "the growing realisation that large scale sacrifice was both spiritually and economically unsound will have played a decisive part in stamping it out."[60] Though there may have been some truth in Miss Horner's argument, but this relationship between economic utility and sacrificial futility have been blown out of proportions by some scholars. It seems that the basic and logical cause behind the propagation of non-violence by the Buddha was compassion, sympathy, equanimity, forbearance and goodwill, which are generally admired and taken as of great fruit and profit by ancient Indian Buddhism.[61] Gautama Buddha asked all to "cultivate a boundless (friendly) mind towards all beings,"[62] and not only the agricultural ones. If the Buddha would have been really concerned about the sudden need of agricultural animals, surely he would not have been vain enough not to have included the names of these animals in his list of the earlier mentioned nine (excluding man) animals, whose meat had been declared unacceptable by the Buddha. We must remember that none of these nine animals had any fruitful bearing on agriculture and the loss of their lives would have made no difference to agriculture whatsoever. In fact Buddha considered agricultural activities as entailing violence because they led to destruction of life.[63] As we said earlier, the reason why the Buddha criticized animal sacrifices, was that they were cruel, illogical and futile.

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[47] The *Jātaka* literature is full of such incidents. The Bodhisatta is born 8 times as a lion and thrice as a vulture. See Appendix-IV.

[48] I.B. Horner 1945: 443.

[49] Vin.iv.104-08.

[50] SBE.Xiii.196, 230.

[51] Vin.iv.33.

[52] See, for example, A.ii.116; iii.89, 100, 161; J.ii.276.

[53] J.i.205-06.

[54] J.iii.428, 434.

[55] J.iii.428.

[56] J.iv.115.

[57] I.B. Horner 1945: 348.

[58] I.B. Horner 1945: 439.

[59] See, for example, amongst others R.S. Sharma 1983a: 96. As we have discussed in the previous chapter, this so-called agricultural revolution, has been an illusion.

[60] I.B. Horner 1945: 440.

[61] KS.v.149.

[62] SBE.X(2).25.

Moreover, cow which most importantly contributed towards agriculture, had been protected much earlier, especially a milch-cow. In the *Sutta-Nipāta* we are told of "brāhmaṇas of old" as having regarded the cows as their parents, brothers and kin, as their best friends and as the source of all healthful things, and hence in gratitude they never killed cows.[64] Also the evidence provided by ancient Indian Buddhist literature for the suppression of great animal sacrifices suggests that outside brāhmaṇical circles, this practice wa not one particularly cherished by the ordinary people.[65] It must also be remembered that India has won fair amout of notoriety for having too many animals, most of whom are dry and old cows, bulls, which are not only a menace to agriculture in the countryside, but pose a threat to traffic in cities like Delhi. in the days of the Buddha the population of useless and stray animals could have been no less. This hypothesis may further suffer if we look at the sort of animals which were sacrificed as well as the frequency and quantity of these sacrifices. Were the common masses in a position to sacrifice animals at their will? And did they have the resources to do so? Could animal sacrifices be really said to have been popular amongst large chunks of Gaṅgā valley people? Of all the animals sacrificed in a sacrifice, how many agricultural animals were really sacrificed? If we answer these questions, in all probability, we shall never indulge in the fantasy of associating Buddha's call to stop animal sacrifices with the non-existent agricultural revolution. Moreover, finding an association between two existing realities, may itself be full of dangers. For example, if we go by the logic that "society today needs a lowering of the birth rate, celibacy would contribute to the lowering of the birth rate (therefore) the practice of celibacy in the monastic orders of the country reflects the economic needs of the time.."[66] But we know it is not so.

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[63] Vin.iv.33.

[64] Sn.vv.295-97.

[65] I.B. Horner 1945: 442.

[66] G.C. Pande 1984: 6.

5. ANCIENT INDIAN BUDDHISM AND WOMEN*

History of the ancient world has been "man's history" and written without much reference to women. The course of women's lives, from birth to death, was set by men, fathers, brothers, uncles and above all, husbands - the male citizens by whom the governments were formed and armies raised. In a male dominated world like this, not much, which speaks favourably of woman, could be expected. Moreover, a major obstacle to the serious study of the status of women in ancient societies is the concept of women which has characterised the humanities. The concept of women which is held by our capitalist bourgeois society is as obstructive to research as any other form of ethnocentrism. In spite of formal equality and access to education, women are still accorded a subordinate position in our society. Women have been exclusively relegated to bearing children. The result is the well known bourgeois ideal of the "protected housewife and mother" - an ideal which is directly transferred to women in ancient contexts. Buddhism, like most other religions, has played an important röle in perpetuating subordination of women. The often raised slogan about the so-called liberation of woman-kind by the Buddha appears more of a propaganda than historical truth. But before we go further, it would only be fair to say that more than the Buddha himself, it is the material milieu (whose product the Buddha and his faith were) which is judged in the light of modern values *vis-a-vis* women.

The most important work on the topic has appeared under the name of late Miss I.B. Horner,[1] a great Buddhologist. We shall try to examine the ancient Indian Buddhist attitude towards women in the light of what Horner had to say about it. Her opinion on the subject may be summarised as follows:- 1. "The approximation of equality of women with men indicates the amount done by Buddhism for women."[2]
2. The Buddha "saw the potentially good, the potentially spiritual in them as he saw it in men."[3]
3. "...with the growth of Buddhism, women... became an integral part of the society..."[4]
4. As mother precedes father it indicates "the great authority that accrued to the mother in the home."[5]
5. Unmarried woman's status was highest in history of India at the time of rise and during ancient Indian Buddhism.[6]
6. There is no evidence for supporting that boys were more welcome than girls[7]

As we shall see, it may not be possible to agree with Miss Horner. While discussing the attitude of ancient Indian Buddhism towards women, we must take into consideration the following points:-

Woman, throughout the history of mankind was given very little to choose from. She had to choose meaner things because only meaner things were placed within her reach. Her röle in society has been severely restricted, stereotyped and minimised. Under various oppressive constraints, she is still trying hard to be known as 'human' apart from being female. Our texts, including Buddhist literature, have tended to emphasize male characters, male themes and male fantasies. Like men, women are also capable of passion and pain, growth and decay. As we shall see the presence of few and isolated "women worthies" in monasteries and elsewhere did not have any influence worth the name on the overall position of women in society or the attitudes of men towards them.

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*This chapter is an edited form of the paper which was read at the 32nd International Conference of Asian & North African Studies Hamburg (West Germany), Aug. 24-30, 1986 and subsequently published in the *Aligarh Journal of Oriental Studies*, Spring 1987 issue.

[1] I.B. Horner: 1975.

[2] *Ibid.*

[3] *Ibid*: XXIV.

[4] *Ibid*: 4.

[5] *Ibid*: 11.

[6] *Ibid*: 19.

[7] *Ibid*: 20.

As a result of the overwhelming male dominance[8] women were almost always associated with imperfection, wickedness, baseness, deceit, destruction and almost everything bad. But we must admit that Buddhism was not an exception. Almost all religions with ascetic ideals have shown utter obsession with celibacy and hence total contempt for women. Sexual life has been considered as causing impurity of soul and body. Woman has been invariably made the target by religions of being the haven of sex and sensuality as if men had no sexual desires. To ancient Indian Buddhism all women were daughters ofMāra. Society in the days of ancient Indian Buddhism itself treated women just a few degrees better than animals. Ancient Indian Buddhism followed the trail, it being a product of the same forces which were mainly responsible for the degradation of women. The Buddha and the Bodhisatta very rarely recognise a good quality in a woman. Buddhism almost certainly made no positive impact upon women's condition. The Buddha, the Bodhisatta and their followers may have said some words of praise regarding mothers or sisters (though this too is difficult to find), but when it comes to women in general, they do not show any regard for them.

Acceptance of women into the *Saṃgha*, is generally interpreted by scholars as a symbol of recognition by the Buddha of the fact that men and women are equal. But this does not appear correct on the following three counts:-

1. Such a thing was not unique to Buddhism. Jainism too had accepted women. We come across female ṛsis even in the Vedic literature. So it should not be unneccessarily overplayed as it was no invention of Buddhism. Actually the ancient Indian Buddhist bias against women becomes clear from the fact that initially the Buddha refused to admit women into his *Saṃgha*. He agreed after Ananda overplayed sentimentality on the grounds that this demand had come from the Buddha's own foster mother - a women who had saved his life when his own mother was dead. The Buddha even after having agreed, showed a lot of unhappiness.

2. Even after having accepted women into the Buddhist organisation, the Buddha accorded them a degraded status. By doing so, he infact further perpetuated a notion which considered women as inferior beings. The following few examples may be interesting to note:-

I. According to the Buddha "A *Bhikkhuni* (nun) who has been ordained (even) for a century must greet respectfully, rise up from her seat, salute with clasped palms, pay proper respects to a *Bhikkhu* (monk) ordained but that day."[9] On seeing a *Bhikkhu* she "should get get off the way when still at a distance, and make room for him."[10]

II. The Buddha strictly forbade admonition of monks by nun, but allowed the other way round.[11] He actually included women in the list of those creatures who are not to be greeted by the *Bhikkhus*[12] and prescribed in no uncertain terms that "one should not carry out greetings, rise up for salutation and proper duties towards women."[13]

III. In the opinion of the Buddha "as when the disease mildew (*setaṭṭhika*) attacks a whole field of rice that field of rice does not last long, even so,... in whatever *dhamma* and discipline women obtain the going forth... that *Brahma*-faring will not last long."[14] "If women had not been allowed to go forth from the home to the homeless life, then long would have lasted the godly life; for a thousand years... But now... since women have gone forth... not for long will the godly life last... just for 500 years."[15] In other words, this incidence of the entry of women into Buddhism was seen by the Buddha himself as a black-day of Buddhism! Then where does one find sympathy in the Buddha for women? One may perhaps say that after all mother enjoyed great respect in Buddhism. But where was not the mother *respected*? Was not the mother respected prior to the Buddha or after him or even in modern India where treatment of women is far from desirable. Though *mother* herself compromised in more than one ways, but was also responsible for the degraded status of her own daughter and above all the daughter-in-law and what did the Buddha do in this case?

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[8] See, for example, Appendix-V, where the number of women is miniscule as compared to their male counterparts.

[9] Vin.v.52.

[10] SBE.XX.345.

[11] A.iv.277-78.

[12] BD.v.227.

[13] BD.v.358.

[14] BD.v.356.

[15] A.iv.278.

IV. The Buddha prescribed that "An official act... which requires the presence of four persons, if performed by a congregation in which a *Bhikkhuni* is the fourth, is no real act, and ought not to be performed."[16] "It is impossible... it cannot come to pass, that a woman should be an *Arahant*, who is a Fully Enlightened One. But it is possible for a man to be one."[17] Furthermore, "that a women should become a Sakka, a Māra, a Brahmā, is a thing impossible. But a man may be".[18] It is prescribed that besides practising the 30/10 *pārāmī*, a Bodhisatta must give up his wife.[19] In fact, to be born as a Bodhisatta, one of the prerequisites for the aspirant to be fulfilled is to be a male.[20]

Such rules clearly betray a lack of confidence and distrust in the character and judgement of women.

3. The status of women in the Indian society in lieu of improving, in fact, deteriorated, if one were to compare it with the periods before the days of the Buddha. It may not be wrong to say that by giving an inferior status to women in the organisation, the Buddha actually gave a sanction to the view that women are inferior to men. If the Brāhmaṇas degraded woman in her house, the Buddhists complemented it by doing so outside. It appears a complete travesty of facts if one were to call the Buddha a champion of the cause of women. As we will see later, he hated them to the core of his heart and as a Bodhisatta, he took pride in being called a woman-hater (*Itthigaṅdha*).[21] At more than one places the Buddha as well as the Bodhisatta see women as treacherous, ungrateful, untrustworthy, degraded, vile, lustful, envious, greedy, uncontrolled, foolish and profligate[22] To prove this the Buddha and the Bodhisatta tell us scores of stories about women. E.g. in the *Culla-Paduma Jātaka*[23] the Bodhisatta relates how he offered his thirsty wife blood from his knee to drink and she in turn tried to kill him and started living with a man of criminal background. "Verily, woman is wicked and ungrateful. Of old, *Asura*-demons swallowed women, and though they guarded them in their belly, they could not keep them faithful to one man,"[24] says the Buddha. The Buddha further goes on to say, "Surely Brethern, even when I was in an animal form, I knew well the ingratitude, the wiles, the wickedness, and immorality of women-folk, and at that time so far from being in their power I kept them under my control"[25] The Buddha calls them the "Peril of sea-monsters (*susukābhyaṃ*)".[26] "The ways of womenfolk are secret, not open",[27] implying similarity with thieves and robbers. The following verse put in the mouth of the Buddha sums it best :-

> "A wife may youthful be and good and fair,
> Own troops of friends, and childen's love may share,
> Not e'en to her entrust thy hidden thought,
> Or of her treachery thou must beware."[28]

In Buddha's opinion "women can never be kept right, somehow or the other they will sin and trick their husbands"[29] Even a female novice is quoted as saying that most wives are ill-disposed to their husbands[30] The Bodhisatta as a teacher asks one of his students to seduce the former's mother, so that he could prove to the latter that women were nothing but "lustful, profligate, vile and degraded". Bodhisatta's mother as expected falls into the trap and dies of a shock and shame[31] Thus, according to him, "give them opportunity, all women will go wrong"[32] and "the attribute of women-folk is scolding."[33] As to why women were not allowed to sit in a court of justice, embark on business or reach the essence of things, the Buddha pointed out that this was so because "Womenfolk are uncontrolled (*kodhana*)... envious (*issukī*)...: greedy (*maccharī*)... weak in wisdom (*duppañño*).[34] The Buddha sees women as filthy creatures that "have caused impurity to spring up even in pure beings whose sins have been stayed by the power of ecstasy"[35] and "they cause defilement even in sanctified souls"[36] In another example we are told how a certain woman "with the cunning of a woman's wiles... shook the purpose of the ascetic."[37] Immoral and disgruntled people are compared with "a woman who displays herself for the sake of a miserable piece of money."[38] "One may say of womanhood: it is a snare of Māra."[39] Time and again we are given to understand that women are biologically determined to be sexually uncontrollable. *Agañña Suttanta* holds women responsible for the fall of human race and death of the spiritual being. The Buddha gives a strict warning against being alone with a woman:-

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[16] SBE.XVII.269.

[17] A.i.28; M.iii.65-66.

[18] *Ibid.*

[19] J.vi.552.

[20] Bu.ii.59; SnA.i.48f.

[21] J.iv.469.

[22] GS.ii.93; KS.ii.146; J.ii.111, 285; III.474, 478, 527; IV.124- 25.

[23] J.ii.115-121.

[24] J.iii.527.

[25] J.v.419.

[26] A.ii.126.

[27] A.i.282.

[28] J.v.80.

> "Go parley with a man with sword in hand;
> Use question with a goblin, sit ye close
> Beside th'envenomed snake, whose bite is death;
> But never alone with a lone female talk."[40]

The Buddha finds five disadvantageous similarities between a snake and a woman, i.e. each of them is "unclean, evil-smelling, timis, fearful and betrays friends."[41] At an other place these five disadvantages are seen as the two being "angry, ill-tempered, deadly poisnous, forked-tonged and betrays friends.'"[42] Women are seen as bent upon losing their honour and respect even if they were kept "in mid-ocean in a palace by the Simball lake.'"[43] To 'prove' that women are such, the Bodhisatta seduces a bride for the king.[44] Women are clearly seen as the anti-thesis of religion and morality, whose "nature... is very hard to know.'"[45] are "pearl of sea-monsters.'"[46] "There is no possibility", says the Buddha, "of being on one's guard against womenfolk.'"[47] "Women are like cats, deceiving and cajoling to bring to ruin one who has come into their power."[48] Women are the ones, we are told, who "catch young hearts, as hurricanes catch cotton from the ground"[49] and "bring utter destruction on all that falls into their power."[50] In one of the stories the Bodhisatta tells his father "if women come into this house, they will bring no peace of mind for me and for you"[51] Buddha's favourite disciple and cousin, Ananda, too joins the Buddha in blaming women for everything because they are "vile wretches" and "no limit bounds their shame."[52]

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[29] J.ii.134.

[30] J.v.36.

[31] J.i.285-89.

[32] J.v.435.

[33] GS.iv.150.

[34] A.ii.82-83.

[35] J.ii.271.

[36] J.iv.468.

[37] J.v.157.

[38] SBE.XX.80.

[39] A.iii.68.

[40] A.iii.69 (Translation from GS.iii.56).

[41] A.iii.260.

[42] A.iii.260-61.

[43] J.iii.90.

[44] J.vi.235-236.

[45] J.v.446.

[46] GS.ii.129.

[47] J.iii.187.

The Buddha tells us that women end their life unsatiated and unreplete with "intercourse, adornment, and childbearing."[53] In fact the very rejection of household life by Buddhism and other religions, was nothing but rejection of woman itself. The whole story of the acceptance of woman into the *Saṃgha* and her degrading position within it further proves our point.

We are further warned against them because "women do not hide secrets from women."[54] The Bodhisatta says that "women, when a wrong is done and they are not rebuked, again and again commit sin."[55] The Bodhisatta bears such a strong hatred against women that in one case he is called "the woman-hater" (*anitthi-gaṅdha*) and when he was an infant "in the hands of a woman he would not be; they must needs dress as men to give him the breast."[56] A woman is seen by the Bodhisatta as a crooked being because "the sutures in a man's head are straight, and in a woman's head they are crooked"[57] "As the earth is impartially affected towards all the world, bearing wealth for all, a home for all sorts and conditions of men (good and bad alike), all-enduring, unshaken, immovable, so also is it with women (in a bad sense). A man should not trust them."[58] Says the Bodhisatta:-

> "Like river, road, or drinking shed, assembly hall or inn,
> So free to all are womenfolk, no limits check their sin."[59]

In fact one whole *Jātaka*[60] is devoted to "the faults of woman-kind."

Female sex in general is abhored in ancient Indian Buddhism. Women are hated to the extent that the Buddha sees that land as "infamous... which owns a woman's sway and rule, and infamous are the men who yield themselves to woman's dominion."[61] The Bodhisatta says that bad days will come when "men will leave everything at the disposal of their wives"[62] Moreover women are seen as "naturally timid."[63] Perhaps the only exception is that of Sujātā, the loyal wife of the Bodhisatta who saves her husband's life through her virtues[64] But such like verses are not lacking in the *Jātakas*:-

> "As lion fed upon raw flesh and blood,
> With his five paws fierce ravening for blood,
> In others' hurt will his chief pleasure find

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[48] J.iii.265.
[49] J.iv.222
[50] J.v.152.
[51] J.iv.43.
[52] J.v.448.
[53] J.iii. 342; GS.i.77.
[54] J.iii.392.
[55] J.iv.48.
[56] J.iv.469.
[57] J.vi.339.
[58] J.v.425.
[59] J.v.446.
[60] No.536.
[61] J.i.43.
[62] J.i.342.
[63] J.vi.17.
[64] J.ii.123-124.

> Such like are women. Men beware their kind."
>
> ....
>
> "Fickle in heart they ever are and unrestrained in lust...
> To all men such as common are as any bathing place."[65]

We come across many examples of women making their livelihood through prostitution, which finds sanction of Buddhism and sometimes even a word of praise. Not a single word is said against this, on the contrary various rates charged by prostitutes for a night are mentioned at many places[66] Women were often sold by their poor parents in return for a loan[67] or one could simply buy a wife.[68] A king tells a woman with whom he cohabits, to bring the child to him only if it were a son.[69] Kings, priests and ministers had their harems full of women and polygamy was quite common and is never condemned. Husbands could sell, lend, borrow or pass on their wives to others just like any form of property. A king is praised for his generosity in the *Jātakas* because he gives his wife to a man to enjoy for seven days.[70] In fact more than once the Buddhist monks were responsible for the desertion of women by their husbands. In one case the Buddhist monks keep on exploiting a woman by making her prepare pancakes for them for such a long time that her husband gets exasperated and gets another wife for himself, thereby deserting the poor woman to fend for herself.[71] Opinion of women upon themselves was not from their own sense of direct observation of the subject, but from the attitude toward it of the opposite and more articulate sex. A princess says to her father: "till the sixth (birth) is past I shall not be free from my female sex... I shall be born atlast as a male deity in a divine body."[72] Though we have many examples of change of sex from one birth to another in the *Jāatakas* [Ānanda himself was born as a female],[73] the Bodhisatta prefers to take birth in all the *Jātakas* as a male whether it is as an animal or as a human being or in some other form. The following statement sums up the attitude of ancient Indian Buddhism towards women:-

> "They are like unto robbers with braided locks, like a poisoned drink, like merchants that sing their own praises, crooked like a deer's horn, evil-tongued like snakes, like a pit that is covered over, insatiate as hell, as hard to satisfy as she-ogre, like the all-rapacious Yama, all-devouring like a flame, sweeping all before it as a river, like the wind going where it lists, undiscriminating like Mount Neru, fruiting perennially like poison tree."[74]

This vehement, doctrinaire, terrified misogyny painfully degrades women. It may be important to note that only those women were accepted in Buddhism who were rootless and free - the ones who had already fractured out of the morality of the society. Other women if they wanted to join Buddhism, they must have gained the permission of their overbearing fathers/husbands.[75] The Buddha rather has this advice for young women: "Wherefore, girls, train yourselves in this way: To whatever husband our parents shall give us... for him we will rise up early, be the last to retire, be willing workers, order all things sweetly and be gentle voiced."[76] Unfortunately, such an advice of the Buddha is followed even in today's middle class Indian morality. Even the little advance (if we at all accept in the status of women) "was the work of women themselves."[77] The rejection of household life actually means nothing but the rejection of woman, who even after having been accepted in the *saṃgha* was kept spitefully at an arm's length.

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[65] J.v.425.

[66] J.iii.435, 475.

[67] J.vi.270.

[68] J.vi.338.

[69] J.i.28.

[70] J.iii.337.

[71] Vin.iv.79.

[72] J.vi.238-39.

[73] J.vi.255.

[74] J.v.425.

[75] Vin.iv.334ff. 35.

[76] A.iii.37; IV.265.

Another negative impact of Buddhism on the status of women is pointed out by Altekar[78] According to him the institution of nunnery in Jainism and Buddhism and the instances of several grown up maidens taking holy orders against their parents' desire and some of them later falling from high spiritual ideal must also have strengthened the view of those who favoured marriages at an early age specially before puberty. We may therefore conclude that during the ancient Indian Buddhist period the marriageable age of girls was being gradually lowered. Buddhism of the ancient Indian days was not only practising sexual castism, but even propagated it very strongly. At many a places one can see the Bodhisatta helping a husband punish his wife for adultery, but no where do we see him speaking critically of a householder who committed the same offence. We never see the Buddha making a favourable comment on women's property rights, choice of husband, female education or against many other forms of ill treatment they were meeting at the hands of men. Apart from the biological disabilities exploited by man to his advantage, the woman of the days of the Buddha continued to be exploited as part of private property. Buddhism infact became an instrument through which the biological inequalities and differences were crystallised into social meanings and institutionalised. The Buddha himself applies the yard stick of overwhelming evaluation of the wife as a producer of male heirs to her husband's property[79] and the maltreatment of a (presumed) sterile or exclusively daughter- producing wife.

There is no doubt in the fact that ancient Indian Buddhism sees woman as destructive, elusive, mysterious, treacherous, sensual and besides many other things not much higher than animals. Association with her is shown as deadly and polluting and she is seen as a threat to religion, culture and the society at large. Because of this we are given to understand by ancient Indian Buddhism that she must be suppressed, controlled and conquered by man. Such a logic was clearly used as a justification for relegating a common woman to a marginal existence. Everywhere one-sided respect and service was expected from her.

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[77] B.C. Law 1981: 1.

[78] A.S. Altekar 1974: 54-55.

[79] KS.ii.166.

6. DEVADATTA: THE SATAN AND GAUTAMA: THE GOD

All the well known religions of the world are known to have come heavily upon those who tried to oppose their dogmatism from within as well as without. Attempts of good will as well as sincere efforts to cleanse religions of their faults by people of lesser authourity within religious orders are also known to have met with severe opposition from the so-called guardians of religions. Buddhism in its early history appears to have been no exception. But, as can be expected, not many details are available on those men and women who had dared challenge the Buddha and his faith. Buddhism appears to have come heavily upon its opponents and treated dissent within the order without mercy, throwing *undesirable elements* out of the order and labelling them as demanted, liars, thieves, cunning and what have you, besides being disrupted in their private meetings even at the instigation of the Buddha himself.

In this chapter, we propose to take the case of Devadatta Godhiputta, a cousin of Gautama Buddha, as a test case. One of the dilemmas in the Milindapañha[1] is the basis of our argument to point out that Devadatta has been misrepresented by the Buddhist texts and the details of good aspects of the personality of Devadatta being expunged and bad aspects being magnified, if not cooked up. Milinda asks Nāgasena:

> "But, venerable, Nāgasena, your people say that Devadatta was altogether wicked, full of wicked dispositions, and that the Bodhisatta was altogether pure, full of pure dispositions. And yet Devadatta, through successive existences, was not only quite equal to the Bodhisatta, but even superior to him, both in reputation and in the number of his adherents."[2]

Nāgasena replies:

> "Devadatta... was a protection to the poor, put up bridges and courts of justice and rest-houses for the people, and gave gifts according to his bent to the *samaṇas* and brāhmaṇas, to the poor and needy and the way-farers, it was by the result of that conduct that, from existence to existence, he came into the enjoyment of so much prosperity. For of whom, o king, can it be said that without generosity and self-restraint, without self-control and observance of the *Uposatha*, he can reach prosperity?"[3]

This makes one suspect most of the general details about Devadatta that one gets in the texts. It is difficult to imagine a person as cruel, selfish, greedy and a killer, who could be a helper of the poor and builder of bridges.

The story of Devadatta's brush with Buddhism begins with the Buddha's visit to Kapilavatthu after his Enlightenment. The Buddha preaches to the Sākyans and converts many of them. Devadatta is one of them.[4] During the *Rainy Retreat* that followed, Devadatta acquired the power of *Iddhi*, possible to those who are still of the world (*puthujjanika-iddhi*).[5] From this time onwards, the prestige of Devadatta grows tremendously and he appears to have enjoyed great respect in the Buddhist order. Elders like Sāriputta are known to have gone about cities like Rājagaha singing the songs of Devadatta's praise.[6] He is also included amongst the elect-eleven, who were found by the

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[1] Mil.200ff.

[2] Mil.200. Translation from SBE.xxxv.284.

[3] Mil.204. Translation from SBE.xxxv.291.

[4] Vin.ii.182.

[5] Vin.ii.183.

[6] Vin.ii.189.

Buddha as particularly praise-worthy.[7] After this, things appear to have gone badly for Devadatta. This much is certain that an intelligent and clever person like the Buddha, would be unlikely to make a wrong judgement about a man who was not only a close relative of his, but had worked for quite some time closely with him in his order. It is hard to believe a man suddenly turning into a really evil-minded person, who had won laurels from the founder himself. The more obvious reason appears to have been some what different from the one provided by the texts overtly.

It appears the bad relationship between the Buddha and Devadatta grew out of two reasons. Firstly, as the Buddha was getting older, the question as to who would succeed must have naturally arisen from time to time. Devadatta being an ambitious man seems to have had his eyes, as would any ambitious person, on this coveted office. Devadatta, approaches the Buddha and suggests to him that the leadership be handed down to him in view of the founder's approaching old age. The Buddha scorned the suggestion and in fact snubbed Devadatta very severely by saying that:

> "Not even to Sāriputta or Moggallāna would I hand over the order, and would I then to thee, vile one, to be vomitted like spittle?"[8]

Devadatta, as was expected, dejected angry, showed resentment. From now onwards, the fury of our Ayatollah of Buddhism appears to have had no bounds. He is declared enemy number one of Buddhism and as time passes more and more abuse and insult is heaped on Devadatta. Most of the Buddha's close allies appear to have joined the Buddha in his crusade against Devadatta, which finally results in his tragic death. Devadatta appears to have been successful in getting support from Ajātasattu.[9] This naturally encouraged Devadatta and he made a serious attempt to take up leadership of the movement, when the Buddha was 72 years old, a time when ambitious followers must have got their eyes on succession.

There is a curious mention of a fact which vaguely even hints at the Buddha being at fault for the trouble that he had with Devadatta. We are told here that the Buddha's own evil deeds (in his previous births) were responsible for the fact of Devadatta's intentions to *harm* him.[10]

The second reason for the conflict between the two giants appears to have arisen from the fact that Devadatta was a puritan and he found the Buddha lax on certain important issues (in all probability because the Buddha was more pragmatic and wanted to win as many followers as possible).[11] Devadatta along with four others including Kokālika, Kaṭamoraka-tissa, Khaṇḍadeviyāputta and Samuddadatta went to the Buddha and requested him for the imposition of the following five rules on the Saṃgha:

1. Monks should dwell all their lives in the forest.
2. Monks should accept no invitations for meals, but should live entirely on alms obtained by begging.
3. They should accept no robes from the laity and should wear robes made of discarded clothes.
4. They should not dwell under a roof, but the foot of a tree.
5. They should abstain copletely from fish and flesh.[12]

The Buddha does not give any proper commitment and, in fact, as it later turned out, refused to impose non-eating of fish and flesh.[13] Devadatta accusses the Buddha of being prone to luxury and abundance. There is a schism in the order and Devadatta leaves for Gayāsīsa along with his followers.

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[7] Ud.i.5.

[8] See Vin.ii.188; M.i.393.

[9] Vin.ii.182ff; iii.171f, 174f; iv.71; J.i.113, 142, 185, 490; iv.37, 158; v.333ff; vi.129f etc.

[10] Ap.ii.300f.

[11] After all he did mould his faith to the requirements of the kings by banning entry of soldiers, the money-lenders by banning debtors, the slave-drivers by banning slaves from entering the Saṃgha.

[12] Vin.iv.66, 335.

[13] See the chapter on non-violence.

After this the Buddha warned all those who had decided to desert him. Among the followers of Devadatta were also some nuns, chief of whom was Thullanandā.[14] Some of the Sākyans, like Daṇḍapāṇi, also appear to have preferred Devadatta than the Buddha.[15] The Buddha sent Sāriputta and Moggallāna after the *deluded* ones. Strangely, the two pretend to be in agreement with Devadatta and looked for an opportunity to snatch away his followers. When Devadatta went to relax after his sermon, the two got their opportunity. Kokālika kicks Devadatta on the chest. Though the story says that blood gushed out of Devadatta's mouth after he heard that he had been betrayed by Sāriputta and Moggallāna, but is seems it happened due the kick he received from Kokālika. Devadatta lay grievously ill for nine months and then died.[16] But before dying, poor Devadatta made a last attempt to make up with the Buddha. He died at the gate of the Jetavana. When people (who obviously included followers of the Buddha) heard of his death, they celebrated it in the shape of a festival.[17] The last words uttered by Devadatta were a stanza in which he declared that he had no refuge other than the Buddha.[18]

A man like Devadatta, who even before his death, tried to make up to the Buddha, could not have been as bad as he is portrayed by the scriptures. The texts, which were naturally composed by Gautamites, appear to have done great injustice to him, which needs to be undone.

Devadatta by far is the villain of the *Jātakas*. As many as 88 *Jātakas* i.e. 16% of the *Jātakas* centre around Devadatta. After women, Devadatta comes on top of the Buddhist hit list. As we will see below, he is seen as a being who was good for nothing, whose hobby was to inflict pain, injury and insult on others and who was hell bent on killing the Buddha, creating schism in the creed of the Buddha and tried to kill the Bodhisatta from time to time in previous births. Appendix-III prepared on the basis of Jātaka-description of Devadatta's personality in various births is a clear indication of the fact that Buddhism had seen in Devadatta its worst foe and had likewise concentrated its full strength to portray him as the satan of Buddhism.

We are told that Buddhism is an atheistic religion and the Buddha did not believe in the existence of God. We come across innumerable statements in the *Jātakas* which clearly point to the omnipresence of the Buddha, e.g. the monks tell him: "You are omniscient;"[19] the Buddha tells his followers that he has attained omniscience.[20] We are further told that the Buddha by his omniscience converted gods Sakka and others,[21] and the Great Being knew by his omniscience how best to deal with all creatures.[22]

The Buddha not only challenges and defeats the Māra,[23] But also threatens to cast into hell all those who deny his authority.[24]

The *Jātakas* tell us that "the All-Knowing Buddha... bestowed on ... (an expelled dullard monk)... Arhatship with all its supernatural knowledge."[25]

Buddha is born as Sakka, the king of gods atleast 24 times (see appendix: IV) and "he sees no one obove himself."[26] The following statement of the Buddha, infact, leaves nothing unexplained on this aspect:- "...not between the bonds of hell below and the highest heaven above, not in all the infinite worlds that stretch right and left, is there the equal, much less the superior."[27]

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[14] Vin.iv.66, 335.

[15] MA.i.298.

[16] The *Vinaya* account omits the kicking, but it is mentioned at J.i.491 and DhA.i.143.

[17] DhA.i.126f.

[18] DhA.i.147.

[19] J.i.96.

[20] J.iv.212; vi.220,330.

[21] J.vi.329.

[22] J.vi.314.

[23] J.i.232.

[24] J.i.390.

[25] J.i.119.

[26] J.iv.369.

In one of the *Jātakas* we are told that one of the followers of the Buddha walks on water because he remembers the Buddha and the Buddha says that even ship-wrecked people were saved by him simply because they remembered Him.[28]

In fact everything that can be thought of as an attribute of God can be seen in the following statement which is put into the mouth of the Buddha by the *Jātakas*:-

> "In me Sariputta, dwell the six knowledges, and herein am I more than human; the Ten Powers are within me, and the Four Grounds of Confidence. I know the limits of the four types of earthly existence and the five states of possible rebirth after earthly death.This too is a superhuman quality in me; and who so denies it must retract his words, change his belief and renounce his heresy, or he will without ado be cast into hell."[29]

How hell is controlled? How the so-called defaulter will be sent there? Not only these questions but everything which ever could be attributable to God can certainly be attributed to the Buddha. In fact the Buddha of the *Jātakas* appears quite arrogant and egotist. He boasts in front of his monks regarding a goblin that he was not aware of the former's "cleverness and ready wit."[30] Quite often the Buddha behaved very rudely and insultingly. E.g. at one place he says to a person: "Blind fool, by power of my wisdom when I want to restore... prosperity I will do it"[31] and at another place he speaks thus: "Blind fool, did you think to have an obeisance from me?"[32] He seems to have arrogated to himself everything that can be imagined. Says he to a king: "Sire, be it the deity of the parasol, or be they the four great beings, or be they who they may, let who will ask a question and I will answer it."[33] Whenever monks complain to the Buddha or the Bodhisatta he bursts out: "He knows not that I am... (such and such etc etc.)..."[34]

Thus, the Buddha whom we come across in the *Jātakas*, is nothing but God. It may be true that still he refuses to accept the existence of God, but that it appears was so as the Buddha-cult itself was taking the place of God as time went by.

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[27] J.i.96.

[28] J.ii.111.

[29] J.i.232.

[30] J.i.102.

[31] J.vi.373.

[32] J.vi.404.

[33] J.vi.376.

[34] E.g. J.vi.204.

7. MARXIST INTERPRETATION OF BUDDHIST LIBERTY AND EQUALITY*

Liberty and equality are an essential part of human civilisation. Here we propose to compare the relative position of Marxism in generel and Buddhism in particular in ralation to some of the issues which have a bearing on liberty and equality.

Marx divided liberty into two parts: *formal* and *effective*. Formal freedom exists in the bourgeois capitalist society, whereas on the other hand, effective freedom is a promise for the future, which would be available only when the system of private property is shattered. In the opinion of Karl Marx, freedom from economic problems is of utmost importance. He launched a vehement attack on the fundamentals of the bourgeois society and he quite rightly said that the bourgeois society guaranteed freedom only to the propertied people. He further emphasised on class liberty and for him the individual liberty was not of much importance. Marx was true when he said that human rights depended on the fact of human needs. Marx also found the state and liberty in contradiction to each other and hence for the full realisation of liberty he pinned his hopes on the "withering away of the state." In the opinion of Clinton Rossitor[1] Marxist freedom can be realized through the action taken in obedience to necessity. To be free, man should understand social and historical necessity. Freedom is, therefore, knowledge or in fact effective knowledge. Karl Marx also saw the long working hours as a negation of human liberty.

The appeal of Marxism to millions of exploited human beings lies in its emphasis on the removal of privileges and discrimination. In a capitalist state, which is a class state, he saw its laws as being in the interest of the rich only. Wherever there are classes in the Marxian sense, there must be inequality. It is interesting to note that Marx did not believe in the absolute equality of human beings. Marxism, as pointed out by Stalin, is opposed to levelling. According to Engels, the real content of the proletarian demand for equality is the demand for the *abolition of classes*. Marx goes beyond the capitalist society and envisages the higher phase of communist society whose motto is: *from each according to his ability, to each according to his needs*.

When compared, Buddhist view of liberty and equality appears to be very different from that of Marxism. Marx laid full emphasis on economic freedom, whereas it was of no significance to Buddhism. Buddhist suffering (*Dukkha*) was not economic or social, but an existential one. The Buddha neither ever censured the rich nor their means of becoming rich. Buddhist liberty, in fact, even falls short of *formal* liberty, which in turn was not of much concern to Marx. Early Buddhism laid emphasis on the individual and his *nibbāna*, whereas Marx was more concerned with the class and its problems. As we pointed out earlier, Karl Marx's ultimate wish was the end of state system with all its tentacles, but the Buddha (as we will see shortly) not only justified state authority and its machinations but even adjusted his religious order according to the needs of the state. Marxism is a philosophy of hope and expectations, whereas Buddhism is full of *spirituality*, ethics, myths and above all passimism.[2] The fear of death and impermanence looms large in Buddhism. In fact, at certain places even suicide is justified with a proper reward in the next life.[3] To Buddhism next world is more important than this one and the Buddha saw everything in this world as artificial and unreal. So this world and society are not the final goals for Buddhism. On the other hand, Marx did not show any interest in the next world. To him, this world was the only world and the problems of this society and world, were the only ones for which he lived and died. In other words, if one were to assess Buddhism through Marxist understanding of things, then a moralistic, ethical and a metaphysical system like Buddhism could not have much value to the common—man, whose fundamental problem is to earn a living. Buddhism in any way neither facilitated nor helped nor even showed any way out of the materialistic problems faced by common—man.

Buddhist suffering is "equally valid for all, whether one is a slave or a king, healthy or diseased. It is equally valid whether one lives in an age of slavery or feudalism, capitalism or

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*This chapter is an edited version of the paper presented in the *Conference on Buddhism and Marxism* held at the Sampurnananda Sanskrit University, Varanasi, Feb. 17—20, 1985.

[1] C. Rossitor 1966: 82—84.

[2] Some scholars have unsuccessfully tried to prove Buddhism as an optimistic system. D.R. Jatava 1979: 131-133.

[3] E.g. Channa's suicide, M.ii.319.

socialism."[4] In a Marxian sense such a thing is absurd and serves no purpose. After all, the society has been changing and the quality and quantity of problems have been changing too. Buddhism, in fact, is severely asocial and "purely psycho—ethical one",[5] whereas Marxism as we know, is a socio—economic system. Though, a few times, the Buddha did talk about social problems but they did not bother him in the ultimate sense because the solutions in his opinion lay in attaining the *Nibbāna*, which he felt, could only be attained be discarding off all relationships with the society and its beings whoever they be. In fact, *Nibbāna*, can be realized only after the ending of existence in this world. One wonders to what an extent such a philosophy could be used for solving the problems of this worldly society. It may not be in fact wrong to say that such a philosophy in a world like ours where millions of people spend their lives in earning their bread and butter, is not of much use. The affluent and the rich can indulge in the luxury of thinking in terms of the attainment of *Nibbāna*, but the poor can neither afford nor perhaps have the patience to dwell in such thoughts. In fact in the Buddhist categorisation of human beings, the innocent and the ignorant are like lotuses much below the surface of the water. In other words, much beyond any remedy or help.[6] Moreover, a Marxist will see monkhood as parasitism and a case of sheer irresponsibility with many undesirable consequences for the commonman. Buddha had strictly prohibited his monks from indulging in any productive activity. But a Marxist sees the practice as the production of the means of subsistence as the primary condition of human existence. Its significance is clear from the fact that human survival depends upon it. Buddhism, thus, let alone contributing towards it, rather dissuades its serious followers. Perhaps the Buddha's own background had a role to play in it. As he had lived a life of abundance and luxury as a prince and this had a lasting influence upon him and his experiences in the jungles further strengthened his thinking that real *dukkha* is only that of impermanence, birth, death, disease, decay and not that of earning a livelihood. But for Karl Marx, the only way of fully realizing the goals of liberty and equality was the forceful removal of obstacles and their upholders; and in a situation like this violence was unavoidable. But Buddhism, on the other hand, was almost absurdly non—violent.[7]

Though the Buddha is never known to have taught the excellence of caste system, yet his theory of *kamma* proved to be the most effective rationalisation of caste system. Cycles of birth and rebirth in individual terms were seen by the Buddhist tradition and once the cycle was so conceived, one's present position in a low *jāti* was justified by virtue of the deeds in a previous existence and a higher one was promised if one performed the set obligation properly.

Further more, no where do we come across a statement which is against the division of society into castes. R. Thapar is broadly correct when she says that the Buddha made a distinction between the caste as the frame of the socio—economic structure, which he accepted, and the notion of the ralative purity inherent in the upper castes, which he rejected.[8] In the *saṃgha* the adoption of a new name by the monk was symbolic not merely of a new birth in the *saṃgha* but also of a removal from his caste and status. But this was first of all not any new thing. Caste system was meant for people living in the society and not for people living outside it. Even before the origin of Buddhism, various *śramaṇas* had done it without any effect on people living in the society. Secondly, even within the Buddhist *saṃgha*, this was true only theoretically. The conception of the value of high birth and the distinction of high caste was in no way extinguished. This becomes amply clear from the story related in the *Tittira Jātaka*,[9] according to which the Buddha when put a question to the *bhikkhus* as to "who deserves to have the best quarters, the best water, the best food?" He received a reply from some: "He who was a khattiya before he became initiated (*Khattiya kulā pabbajito*)", and from others: "He who was a brāhmaṇa or a *gahapati* (*brāmaṇakulā gahapatikulā pabbajito*)." Thus, in the consciousness of the great majority of the monks, the caste distinction had value.[10] Still there was another thing which had serious implications. Despite the fact that the Buddha was generally critical of the brāmaṇas, the word *'brāhmaṇa'* was held in high esteem, which had come to mean not only a man of a certain character and insight. The very choice of this word as a title of honour, must have actually afforded a fresh strength to the veneration which the word inspired, because Buddhism did exercise wide influence for so many centuries through out and beyond the Gaṅgā valley. Rhys Davids is right when he says that "the very means they (Buddhists) adopted to lend weight to their doctrine of emancipation became a weapon to be used against them."[11] There was in fact nothing substantial in the Buddhist clerical order which could ruin the entire caste system.[12]

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[4] G.C. Pande 1984: 7.

[5] M. Tiwary 1984.

[6] Vin.i.6.

[7] See for example the various rules in the *Vinaya* regarding disposal of food remains and excretion. Even *vassā vāsa* (rainy retreat) was propounded to avoid injury to various types of life in flora and fauna.

[8] R. Thapar 1978: 51—52.

[9] J.i.217.

It is worth noticing that surprisingly lower castes, especially the sūdras had a very low *representation* in the *saṃgha.* An analysis of the background of various *tharas* and *therīs* mentioned in the *Theragāthā* and *Therīgāthā* showed that about 91% of them were *dvijās* (twice born i.e. the upper three castes) and only 9% came from the sūdras background.[13] One has only to go through the Pāli canonical literature to see how strong in numbers were the brāhmaṇa followers of the Buddha who had rejected the claim of their brāhmaṇahood by birth in theory, but followed mostly in practice. It has been shown that well over 40% of the leading monks and nuns taken together belonged to the brāhmaṇa caste.[14]

Of the 2426 men and women mentioned in the Pāli *Vinaya* and *Sutta Piṭakas*, the castes of 1371 persons could be determined and the following table prepared on the basis of Appendix-V speaks for itself:

Caste	Frequency	%
Khattiya	706	51.50
Brāhmaṇa	400	29.18
Low	155	11.30
Vessa	110	8.02

Table 1: Caste background of various persons.

These trends are not particular to any one text. They appear to be true of all the texts used here. The following table prepared on the basis of Appendix-V shows the text wise break-up and point towards the high-caste affiliation of Buddhism.[15]

Text	Khattiya	%	Brāhmaṇa	%	Vessa	%	Low Caste	%
Vin	38	38.24	43	42.16	11	10.78	09	08.82
A	42	30.88	63	46.32	24	17.65	07	05.15
D	33	38.82	40	47.05	03	10.59	09	10.59
M	33	27.05	63	51.64	06	04.92	14	11.48
S	37	31.09	61	51.26	09	09.56	12	10.08

Table 2: Text-wise caste background of various persons.

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[10] R. Fick 1920: 33.

[11] DB.i.139-141.

[12] E. Senart 1930: 305.

[13] B.G. Gokhale 1965: 395.

[14] *Ibid*: 395.

[15] As Appendix-V mentions all the persons (including the adversaries of the Buddha), the same sort of orientation of all the heterodox sects is apparent.

We are told that the Buddhas are born only in khattiya or brāhmaṇa families and not in any other caste.[16] The Buddha used the *varṇa-jāti* terminology of his times in his reference to existing society and only tended to rank the Khattiyas higher than the Brāhmaṇas. He ridiculed Brāhmaṇical pretensions to ritual purity and social eminence and insisted that a person be judged by his individual virtue rather than his familial, class or social origins, which was precisely the demand of the new urban social classes who felt closer to Buddhism than the traditional Brāhmaṇical sacrifice-dominated Vedic cults.[17] Thus, though in theory Buddhism refused to accept the relative superiority or inferiority of castes against each other, yet in practice a marked leaning to aristocracy seems to have lingered in early Buddhism.[18] Thus, it is historically untrue to consider Gautama Buddha as a champion of the cause of lower classes, despite the fact that the Buddhist theory acknowledged the equal right of all males to be received in the *saṃgha*.[19]

Only rarely in the *Piṭakas* are people of lower castes spoken of as members of the Buddhist order.[20] Buddhism clearly prescribes that the Buddhas can only be born in khattiya or brāhmaṇa families.[21] And the one born of the womb of a slave, can never be a Bodhisatta.[22] Buddhism is never known to have directly attacked caste system. Its attack on the brāhmaṇical caste was basically on their arrogance *vis—a—vis* Buddhism on two counts. Firstly, by refusing to accept their superiority over the kṣatriyas and secondly, by showing at least indirect hostility towards them. It is possible that even among the ascetics the lower castes were represented only exceptionally. No doubt, we come across even *caṇḍālas* who took to monkhood,[23] but "judging from their isolated and low position which excludes them from all communion with the Āryan people and as a consequence of this, from all participation in spiritual life that the actual existence of such holymen is extremely doubtful."[24] The all pervading influence of caste system had in fact influenced Buddhist way of thinking. Time and again the Buddhist texts compare various undesirable customs with the "the habits of the low—caste people". E.g. sextua—intercourse is compared with the morality of low-caste people (*vasaladhammo*).[25] Births are divided into two categories: low (*hīna*) and high (*ukkhaṭṭa*). A low birth is defined as birth as a *caṇḍāla* (outcast), *veṇa* (basket—maker), *nesāda* (hunter), *ratthakāra* (cartwright) or *pukkusa*; while birth as a brāhmaṇa of a khattiya is mentioned as a high birth.[26] Similarly, even names are divided into low and high categories.[27] Thus, in more than one ways Buddhism actually must have aggravated various divisions within the society. One may actually ask another simple question that if Buddhism was really "a champion of the cause of the down—trodden", then why was the representation of such people into the *saṃgha* extremely low? The answer is: Buddhism did not have much to offer to such people. The development of caste was in no way broken or even retarded by Buddhism,[28] and the Buddha's doctrine did not aim at transformation of the social conditions and that it was taken for granted that they were unchangeable.[29] It is a fact that while Buddhism was anti-brāhmaṇical, it did not affect the caste system. Certainly more than any other sect, Buddhism must have appeared formidable to the brāhmaṇas, especially when it tended to make it look superfluous by limiting the place of rituals in a man's life. It is also undeniable that the Buddhist *saṃgha* worked to undermine the clientele of the brāhmaṇas and the conflict of interests between the two is undeniable.[30] However, the Buddhists were far from "reconstructing the edifice of Hindu society according to new plans: if they worked at replacing the roof, they never gave a thought to changing the foundation."[31] In other words, Buddhism did nothing more than creating a false illusion of liberty and equality.[32]

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[16] See DPPN.ii.324.

[17] *Ibid.*

[18] H. Oldenberg 1971: 155.

[19] *Ibid*: 153f.

[20] R.Fick 1920: 77.

[21] See DPPN.ii.324.

[22] See DPPN.ii.323, SnA.i.550f.

[23] J.iv.392.

[24] R. Fick 1920: 77f.

[25] Vin.iii.28.

[26] Vin.iv.6.

[27] *Ibid*: 6-7.

[28] *Ibid*: 335.

[29] *Ibid.*

Buddhism had, moreover, no tie with any social movement and it will not be wrong to say that *as a whole*, early Buddhism was a religion not of the underprivileged but of the very privileged. Even, within the Buddhist *saṃgha* certain privileges, which were not available to the commonman, were available to the monks. One of the finest examples of this is provided by the case of a man, who could not get medical care, till he realized that he could do it, if he became a follower of the Buddha. He readily did so and got medical treatment from the most famous physician. But the Buddha went a step further, by banning the entry of all those who were afflicted by diseases.[33] Thus, keeping no place in the *saṃgha* for the ill and the diseased.[34]

Buddha was also extremely careful not to antagonise the established order and its guardians. E.g. he disallowed the entry into his *saṃgha* of all those who were in the royal service,[35] debtors,[36] slaves[37] and sons without the permission of their parents.[38] These were some of the questions which a person seeking ordination into the Buddhist *saṃgha* was asked: —[39]

"Are you a freeman?"

"Have you no debts?"

"Are you not in the royal service?"

"Have your parents given their permission?"

If the answer to any of these questions was in the affirmative, then that person was denied entry into Buddhist community.

Another bias which one witnesses in early Buddhism is its urban-ness. Most of the sermons recorded in the *Nikāyas* were delivered in large cities like Sāvatthi, Rājagaha and Kosambī. Of the 547 bodhisattas, 315 were born as human beings, out of which 223 (84.47%) were born in urban centres and most of them were born in and most of whom in turn were born in the families of kings, their ministers or rich magnates. Jetavana, whose price we are told by the Buddhsits themselves, was equal to gold coins spread over its entire surface, was the place where the Buddha spent most of his time. the appeal of his doctrine primarily to men of urban background is unmistakable. It is revealing that as many as 71% of the monks and nuns listed in the *Theragāthā* and the *Therīgāthā* came from urban areas and nearly 86% came from big cities like Sāvatthi, Rājagaha, Kapilvatthu and Vesāli. Of the other cities, 6 belonged to Sāketa, 5 each to Kosambī, Bārāṇasī, and Ujjeni, 4 to Campā, 3 to Pāṭaliputta, 2 to Bharukaccha and one to Suppāraka.[40] Buddhist literature is replete with references that indicate the involvement of the Buddha and his *saṃgha* with the urban society and its problems. This is further proved by the concern shown by Ānanda that the Buddha should enter *Mahāparinibbāna* only in a big city and that he in fact lists the six big cities,[41] further proves our point. The Buddha, decided in favour of Kusinārā because it was even a greater city in times immemorial.[42] Thus, it may not be wrong to say that, the Buddha and his creed served in many ways the needs of the urbanites, the land—owners, the merchants and the ruling class.

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[30] C. Bougle 1977: 73.

[31] *Ibid*: 73.

[32] See D.P. Chattopadhyaya 1976: 466f.

[33] Vin.i.72-73.

[34] M. Weber 1960: 225-227.

[35] Vin.i.72-74.

[36] *Ibid*: 75-76.

[37] *Ibid*: 76.

[38] *Ibid*.i.83; iii.12ff.

[39] SBE.XIII.230.

[40] B.G. Gokhale 1965: 461.

[41] D.ii.246.

[42] *Ibid*.

In this way, the relative positions of Buddhism and Marxism are widely different from each other in relation to the concepts of liberty and equality. In fact, they appear diametrically opposed to each other. Marxism is a philosophy of hope, optimism, openly opposed to all sorts of authority and inequality and is the enemy of the exploiters. On the other hand, social inequality, exploitation and slavery were inherent in the very mode of production at the time of the Buddha. Early Buddhism could not have crusaded against them, as they contituted the interest of its patrons.[43]

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[43] R.S. Sharma 1968: 63-66.

APPENDIX: I

BUDDHIST CHRONOLOGY

BB/AB	BC	BUDDHIST ELDERS	PĀṬALIPUTTA KINGS	RĀJAGAHA KINGS	COUNCILS
80	477	The Buddha is born			
75	472			Bimbisāra is born	
60	457			Bimbisāra's accession	
45	442			Bimbisāra's conversion	
42	439	Upāli's birth			
16	413	Dāsaka's birth			
10	407	Soṇaka's birth			
8	405			Ajātasattu's accession	
-	397	The Buddha dies			First
5	392	Soṇaka joins the Order			
6	391	Siggava's birth			
24	373	Siggava joins the Order	Udaya/Udāyī's accession		
30	367	Upāli dies			
40	357		Anuruddha/Muṇḍa's accession		
48	349		Nāgadāsaka's accession	Susunāga's accession	
52	345		Kāḷāsoka as governor		
56	341	Dāsaka dies			
58	339			10 brothers' accession	
61	336		Kāḷāsoka as king		
62	335				Second
64	333	Soṇaka dies			
80	317		Candagutta's accession	End of 10 brothers' rule	
94	303	Siggava dies			
104	293		Bindusāra's accession		
129	268		Asoka's accession		
132	265		Asoka's coronation		

APPENDIX : II

FREQUENCY OF URBAN SETTLEMENTS IN THE PĀLI VINAYA AND SUTTA PIṬAKAS

Sr. No.	Urban Centre	Type	Frequency of an Urban Centre in Various Texts of the Pāli Piṭakas													
			Vin	D	M	S	A	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
1.	Aggaḷapura	N P	04	—	—	—	—	—	—	—	—	—	—	—	—	—
2.	Āḷakamandā/Āḷka	N R	01	02	—	—	—	—	—	—	—	—	—	—	—	—
3.	Āḷavī	N	38	—	05	04	02	07	04	—	—	—	—	—	—	—
4.	Allakappa	—	—	—	05	—	—	—	—	—	—	—	01	—	—	—
5.	Amaravatī/Amara	N	—	—	—	—	—	—	—	—	—	—	02	—	—	—
6.	Ambaravatī/Ambara-Ambaravatiya	N	01	01	—	—	—	—	—	—	—	—	—	—	—	—
7.	Andhapura	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
8.	Anupama/Anopama/Anoma	N R	02	02	—	—	—	—	01	06	—	01	03	—	—	—
9.	Anupiya/Anūpiya/Anopiya/Anupiyā	NI N	03	02	—	—	—	—	02	—	—	—	—	01	—	—
10.	Āpaṇa/Āpana	NI	03	—	07	01	—	05	—	—	—	—	—	—	—	—
11.	Ariṭṭha/Ariṭṭhapura	N P	—	—	—	—	—	—	05	—	01	—	—	—	—	—
12.	Aruṇapura/Aruṇavatī	N R	01	—	02	—	—	—	—	—	—	01	01	—	—	—
13.	Asitañjana	N R	—	—	—	—	—	—	02	—	—	—	—	—	—	—
14.	Assapura	NI	—	—	02	—	—	—	03	—	—	—	—	—	—	—
15.	Aṭānāṭā	N	—	01	—	—	—	—	—	—	—	—	—	—	—	—
16.	Aṭṭhaka/Aṭṭhakanagara	N	—	—	03	—	04	—	—	—	—	—	—	—	—	—
17.	Ātumā	NI	06	02	—	—	—	—	—	—	—	—	—	—	—	—
18.	Ayojjhā	N R	—	—	—	02	—	—	01	—	—	—	—	—	—	—
19.	Bandhumatī	N R	—	12	—	—	—	—	—	—	—	—	03	—	—	—
20.	Bārāṇasī	P N R	35	03	14	20	05	—	712	01	01	02	02	—	02	04
21.	Bhaddhavātika/Bhaddavatī	NI	01	—	—	—	—	—	03	—	—	—	—	—	—	—
22.	Bhaddiya	N	22	—	—	01	01	—	01	—	—	—	—	—	—	—
23.	Bhīmaratha/Bhīmaraṭṭha	N	—	—	—	—	—	—	—	—	—	—	01	—	—	—
24.	Bharukaccha/Bharunagara	Pt N	02	—	—	—	—	—	14	—	—	—	—	—	—	—
25.	Bhoganagara/Bhogagāmanagara	G Gn N	—	03	—	—	01	02	01	—	—	—	—	—	—	—
26.	Brahmavaḍḍhana	N	—	—	—	—	—	—	—	—	01	—	01	—	—	—
27.	Cālikā	N	—	—	—	01	—	—	—	—	—	—	—	—	—	—
28.	Campā/Campāmālinī/Campānagara	N R	12	17	01	01	06	—	04	—	01	—	02	—	—	—
29.	Candavatī/Candavārī	R	—	—	—	—	—	—	—	—	01	01	—	—	—	—
30.	Cātumā	—	12	—	—	—	—	—	—	—	—	—	—	—	—	—
31.	Daddara/Daddarapura	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
32.	Daṇḍaka	N	03	—	—	—	—	—	—	—	—	—	—	—	—	—
33.	Daṇḍakappa	NI	—	—	—	—	02	—	—	—	—	—	—	—	—	—
34.	Dantapura	N R	—	01	—	—	—	—	12	—	—	—	—	—	—	—
35.	Desaka	NI	—	—	—	03	—	—	01	—	—	—	—	—	—	—
36.	Devadaha	NI	—	—	01	02	—	—	01	—	—	—	—	—	—	—
37.	Dhaññavatī	N	—	—	—	—	—	—	—	—	—	—	01	—	—	—
38.	Dvāravatī/Dwārka	N	—	—	—	—	—	—	06	—	—	01	01	—	05	—
39.	Erakaccha	N	—	—	—	—	—	—	—	01	—	—	—	—	01	—
40.	Gambhīra	Pt	—	—	—	—	—	—	01	—	—	—	—	—	—	—
41.	Gayā	NI	03	—	04	02	01	01	—	04	—	—	—	01	—	01
42.	Gonaddha	N	—	—	—	—	—	01	—	—	—	—	—	—	—	—
43.	Haliddavasana	NI	—	—	01	03	—	—	—	—	—	—	—	—	—	—
44.	Haṃsavatī	N	—	—	—	—	—	—	—	—	—	01	01	—	—	—
45.	Hatthipura/Hatthigāma/Hastinīpura	G N P	—	01	—	01	05	—	01	—	—	—	—	—	03	—
46.	Indapatta/Indapattha/Indapattana	N P R	—	—	—	—	—	—	26	—	02	—	01	—	—	—
47.	Janogha	N	—	01	—	—	—	—	—	—	—	—	—	—	—	—
48.	Jetuttara/Jetuttarapura	N P R	—	—	—	—	—	—	22	—	02	—	—	—	—	—
49.	Kajaṅgalā/Kajaṅgala	N	01	—	01	—	12	—	06	—	—	—	—	—	—	—
50.	Kakkarapatta	Ni	—	—	—	—	01	—	—	—	—	—	—	—	—	—

Sr. No.	Urban Centre	Type	Number of Times an Urban Centre is Mentioned in a Text													
			Vin	D	M	S	A	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
51.	Kāḷacampā	N	—	—	—	—	—	—	06	—	—	—	—	—	—	—
52.	Kāmaṇḍā	N	—	—	—	01	—	—	—	—	—	—	—	—	—	—
53.	Kammāsadamma/Kammāssadhamma	Nl	—	02	03	02	02	—	02	—	—	—	—	—	—	—
54.	Kampilla/Kampilla/Kampilliya	N P R	—	—	—	—	—	—	16	—	01	—	—	—	—	—
55.	Kaṇṇakujja	N	06	—	—	—	—	—	—	—	—	—	—	—	—	—
56.	Kapilavatthu/Kapilanagara	N R	15	07	23	15	13	02	30	—	—	—	10	01	—	—
57.	Kapivanta/Kasivanta	N	—	01	—	—	—	—	—	—	—	—	—	—	—	01
58.	Kārambiya	Pt	—	—	—	—	—	—	03	—	—	—	—	—	—	—
59.	Kāsī/Kāsikā	Nl N P R	02	—	—	—	—	—	—	—	01	—	01	—	—	—
60.	Kāvīra	Pt	—	—	—	—	—	—	01	—	—	—	—	—	—	01
61.	Keka	R	—	—	—	—	—	—	01	—	—	—	—	—	—	—
62.	Kekaka/Kekaya	N R	—	—	—	—	—	—	02	—	—	—	—	—	—	—
63.	Kesaputta	Nl	—	—	—	—	01	—	—	—	—	—	—	—	—	—
64.	Ketumatī	R	—	01	—	—	—	—	—	—	—	—	—	—	—	—
65.	Khema/Khemavatī/Khemapura	N P R	—	01	—	—	—	—	—	—	—	—	02	—	—	—
66.	Khomadussa	Nl	—	—	—	04	—	—	—	—	—	—	—	—	—	—
67.	Kimbilā/Kimilā	N	—	02	—	02	04	—	02	—	—	—	—	—	01	01
68.	Kīṭāgiri/Kiṭāgiri	Nl	25	—	03	—	—	—	—	—	—	—	—	—	—	—
69.	Kokāli	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
70.	Koḷiyanagara	N	—	—	—	—	—	—	05	—	—	—	—	—	—	—
71.	Kosala	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
72.	Kosambī	N R	50	02	09	14	08	01	21	—	—	—	—	02	—	—
73.	Kukkuṭa	N R	—	—	—	—	—	—	—	—	—	01	—	—	—	—
74.	Kumbhavatī	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
75.	Kuṇḍiya/Kuṇḍi	N	—	—	01	—	—	—	—	—	—	—	—	—	01	—
76.	Kuraraghara/Kusaghara/Kulaghara	Nl	—	—	—	03	01	—	—	—	—	—	01	01	—	—
77.	Kusāvatī	N R	—	16	—	02	—	—	13	—	01	—	—	—	—	—
78.	Kusinārā/Kusināra	N R	09	28	01	01	02	01	03	—	—	—	01	02	—	—
79.	Kusināṭā	N	—	01	—	—	—	—	—	—	—	—	—	—	—	—
80.	Lambacūḷaka	Nl	—	—	—	—	—	—	02	—	—	—	—	—	—	—
81.	Macchikāsaṇḍa	Nl	03	—	—	09	—	—	—	—	—	—	—	—	—	—
82.	Madhurā/Uttara Madhurā	N R	—	—	05	—	04	—	03	—	—	—	—	—	—	—
83.	Māhissatī	N R	—	01	—	—	—	01	—	—	—	—	—	—	—	—
84.	Makkarakaṭa	—	—	—	—	02	—	—	—	—	—	—	—	—	—	—
85.	Mantāvatī	N R	—	—	—	—	—	—	—	01	—	—	—	—	—	—
86.	Mekhala	N	—	—	—	—	—	—	—	—	—	—	03	—	—	—
87.	Mithilā	N P R	—	01	12	—	—	—	91	03	01	—	01	—	—	—
88.	Molinī	N	—	—	—	—	—	—	02	—	—	—	—	—	—	—
89.	Nagara	N P R	—	—	—	—	—	—	03	—	—	—	—	—	—	—
90.	Nāgapura	P	—	—	—	—	—	—	—	—	—	—	01	—	—	—
91.	Naḷakapāna	Nl	—	—	—	—	03	—	—	—	—	—	—	—	—	—
92.	Nālandā	N	01	09	05	08	—	—	—	—	—	—	—	—	—	01
93.	Naṅgaraka/Nagaraka	Nl	—	—	04	—	—	—	—	—	—	—	—	—	—	—
94.	Nāṭapuriyā/Nāṭapariyā	N	—	01	—	—	—	—	—	—	—	—	—	—	—	—
95.	Navanvatiya	N	—	01	—	—	—	—	—	—	—	—	—	—	—	—
96.	Paṇkaḍhā	Nl	—	—	—	—	01	—	—	—	—	—	—	—	—	—
97.	Paṇṇakata	N	—	—	—	—	—	—	—	—	—	—	—	—	01	04
98.	Parakusināṭā	N	—	01	—	—	—	—	—	—	—	—	—	—	—	—
99.	Parakusitanāṭā	N	—	01	—	—	—	—	—	—	—	—	—	—	—	—
100.	Pārileyya/Pārileyyaka	N	06	—	—	03	—	—	02	—	—	—	—	01	—	—
101.	Pāṭaliputta/Pāṭaligāma	G N Pb R	22	09	04	04	03	—	—	03	—	—	13	06	01	01
102.	Patiṭṭhāna	N R	—	—	—	—	—	01	05	—	—	—	—	01	—	—
103.	Potali/Pota/Potaka/Potana	N R	—	01	—	—	—	—	02	—	—	—	—	—	—	—
104.	Pāvā	N R	17	16	04	02	01	01	—	—	—	—	01	03	—	—

Sr. No.	Urban Centre	Type	Number of Times an Urban Centre is Mentioned in a Text													
			Vin	D	M	S	A	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
105.	Payāgatittha/Payāgapatiṭṭhāna	—	01	—	—	—	—	—	—	—	—	—	—	—	—	—
106.	Pipphalivana	—	—	01	—	—	—	—	—	—	—	—	—	—	—	—
107.	Pupphavatī	N	—	—	—	—	—	—	—	—	01	—	—	—	—	—
108.	Rājagaha/Giribbaja	N R	264	31	40	99	26	04	85	02	—	—	—	09	02	04
109.	Rāmagāma	G R	—	01	—	01	—	—	—	—	—	—	01	—	—	—
110.	Ramma/Rammavatī	N	—	—	—	—	—	—	—	—	—	—	01	—	—	01
111.	Reṇuvatī	N R	—	—	—	—	—	—	—	—	—	01	—	—	01	—
112.	Roruva/Ruruka/Rorukā	N R	—	01	—	—	—	—	01	—	—	—	—	—	—	—
113.	Sādhuka	NI	—	—	—	01	—	—	—	—	—	—	—	—	—	—
114.	Sāgala/Sākala	N R	02	—	—	—	—	—	07	—	—	02	—	—	—	—
115.	Sahajāti/Sahajāta	NI	05	—	—	01	03	—	—	—	—	—	—	—	—	—
116.	Sajjanela	NI	—	—	—	—	01	—	—	—	—	—	—	—	—	01
117.	Sāketa	N R P	19	02	06	09	01	03	12	02	—	—	—	—	—	—
118.	Sakkhara/Sakkara	NI	—	—	—	01	—	—	03	—	—	—	—	—	—	—
119.	Sakuḷa	N R	—	—	—	—	—	—	01	—	—	—	—	—	—	—
120.	Saṃkassa	N	06	—	—	—	—	—	08	—	—	—	—	—	—	—
121.	Sāpūga/Sāpūgiyā	NI	—	—	—	—	01	—	—	—	—	—	—	—	—	—
122.	Saraṇa	N	—	—	—	—	—	—	—	—	—	—	02	—	—	—
123.	Sāvatthī	N R	364	09	141	569	67	10	199	01	—	—	—	15	01	01
124.	Senānigama/Senānīnigama	NI	01	—	01	05	01	—	—	—	—	—	—	—	—	—
125.	Setakaṇṇika	NI	01	—	—	—	—	—	—	—	—	—	—	—	—	—
126.	Setavya/Setavyā/Setabbya	NI	—	10	—	—	02	01	—	—	—	—	—	—	—	—
127.	Sīhapura	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
128.	Silavatī	N	—	—	—	02	—	—	—	—	—	—	—	—	—	—
129.	Sirīsavatthu	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
130.	Sobhana/Sobhita	N	02	—	—	—	—	—	—	—	—	01	01	—	—	—
131.	Sobha	N	—	01	—	—	—	—	—	—	—	—	—	—	—	—
132.	Sobhavatī	N R	—	01	—	—	—	—	—	—	—	—	01	—	—	—
133.	Soreyya	N	03	—	—	—	—	—	—	—	—	—	—	—	—	—
134.	Sotthivatī	N R	—	—	—	—	—	—	01	—	—	—	—	—	—	—
135.	Sudassana	N	—	—	—	—	—	—	03	—	—	—	03	—	—	—
136.	Sudhamma	N	—	—	—	—	—	—	—	—	—	—	01	—	—	—
137.	Sudhañña/Sudhaññavatī	N	—	—	—	—	—	—	—	—	—	—	02	—	—	—
138.	Sumaṅgala	N	—	—	—	—	—	—	—	—	—	—	02	—	—	—
139.	Suṃsumāragiri/Suṃsumāragira	N P	04	—	03	02	04	—	02	01	—	01	—	01	—	—
140.	Suppāra/Suppāraka	Pt N	—	—	—	—	—	—	—	—	—	02	—	—	—	—
141.	Surundhana/Surundha	N	—	—	—	—	—	—	02	—	—	—	—	—	—	—
142.	Takkarā	N	—	—	—	—	—	—	—	—	—	01	—	—	—	—
143.	Takkasilā	N R	08	—	—	—	—	—	139	—	—	—	—	—	—	—
144.	Tāvatiṃsa	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
145.	Thullakoṭṭhita	NI R	—	—	11	—	—	—	—	—	—	—	—	—	—	—
146.	Thūṇa/Thūna	G N	01	—	—	—	—	—	02	—	—	—	—	01	—	—
147.	Tidasa	N	—	—	—	—	—	—	—	—	—	—	01	—	—	—
148.	Udumbara	—	05	—	—	—	—	—	03	—	—	—	—	—	—	—
149.	Uggapura	NI P	—	—	01	—	—	—	—	—	—	—	—	—	—	—
150.	Ujjenī	N R	02	—	07	—	—	01	07	01	—	—	—	—	—	—
151.	Ujuññā/Ujjuññā	NI	—	01	03	—	—	—	—	—	—	—	—	—	—	—
152.	Ukkaṭṭhā	N	—	03	04	01	02	—	03	—	—	—	—	—	—	—
153.	Ukkācelā/Ukkaveḷā	NI	—	—	02	02	—	—	—	—	—	—	—	—	—	—
154.	Uḷumpa/Meduḷumpa	NI	—	—	04	—	—	—	02	—	—	—	—	—	—	—
155.	Upakārī	N	—	—	—	—	—	—	06	—	—	—	—	—	—	—
156.	Uruvelā	G N	06	02	02	08	03	—	—	—	—	—	—	06	01	—
157.	Uruvelakappa	NI	—	—	—	04	02	—	—	—	—	—	—	—	—	—
158.	Uttara	NI N	—	—	—	01	—	—	—	—	—	—	01	—	—	—

Sr. No.	Urban Centre	Type	Number of Times an Urban Centre is Mentioned in a Text													
			Vin	D	M	S	A	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
159.	Uttarakuru	P	—	01	—	—	—	—	—	—	—	—	—	—	—	—
160.	Uttarapañcāla	N	—	—	—	—	—	—	07	—	—	—	—	—	—	—
161.	Vajirā	N	—	—	—	—	—	—	—	—	—	—	01	—	—	—
162.	Vanasa/Vamsa	N	—	—	—	—	—	01	—	—	—	—	—	—	—	—
163.	Varaṇā	N	—	—	—	—	01	—	—	—	—	—	—	—	—	—
164.	Vebhaḷiṅga/Vehaliṅga/Vekaliṅga	Gnl	—	—	04	02	—	—	—	—	—	—	—	—	—	—
165.	Vedisā	N	—	—	—	—	—	01	—	—	—	—	—	—	—	—
166.	Veḷukaṇḍa/Veḷukaṇṭakī	N	—	—	—	—	04	—	—	—	—	—	—	—	—	—
167.	Venāgapura/Venāhapura	G N P	—	—	05	—	03	—	—	—	—	—	—	—	—	—
168.	Verañjā/Verañja/Verañji	Nl	22	—	01	—	05	—	—	—	—	01	—	—	—	—
169.	Vesālī	N Pt P R	108	36	18	30	30	01	16	—	—	—	01	02	01	—
170.	Veṭhadīpa	G R	—	01	—	—	—	—	—	—	—	—	01	—	—	—
171.	Vettavatī	N	—	—	—	—	—	—	01	—	—	—	—	—	—	—
172.	Visāṇā	R	—	01	—	—	—	—	01	—	—	—	—	—	—	—
173.	Yavamajjhaka	Nl	—	—	—	—	—	—	05	—	—	—	—	—	—	—

(Abbreviations not given at the beginning of the dissertation)

G	Gāma	Gn	Gāmanagara
Gni	Gāmanigama	N	Nagara
Ni	Nigama	Pb	Puṭabhedanaṃ
Pt	Pattanagāma	R	Rājadhānī
Th	Theragāthā & Therīgāthā		

APPENDIX: III

DEVADATTA IN THE JĀTAKAS

Sr.No.	Jātaka No.	Devadatta's character
1.	1	A foolish merchant.
2.	3	A foolish hawker.
3.	10	Obtained the power of self-obstruction.
4.	11	A false ascetic.
5.	12	A bad leader.
6.	21	A plotter.
7.	26	Ill-mannered and bad-principled.
8.	57	A plotter.
9.	58	A plotter.
10.	72	Ungrateful.
11.	110	A pretender.
12.	111	A pretender.
13.	112	A pretender.
14.	113	A great liar.
15.	122	Utterly jealous of the Buddha and plotted against him.
16.	131	Ungrateful.
17.	139	Full of failures and shortcomings.
18.	141	A low and mean creature.
19.	142	A plotter.
20.	143	A pretender.
21.	150	Base and wicked.
22.	160	A pretender.
23.	168	A plotter.
24.	174	Treacherous and ungrateful.
25.	184	A bad character.
26.	193	A criminal.
27.	194	A wicked and cruel person.
28.	204	A pretender.
29.	206	A plotter.
30.	208	A plotter and disloyal friend.
31.	209	A fowler.
32.	210	A pretender.
33.	220	A plotter and a killer.
34.	221	A pretender and a killer.
35.	222	Cruel,tyrannical, harsh, baneful and anti-Buddha.
36.	224	Lacking in truth, wisdom, self-control and piety.
37.	231	Disobedient pupil.
38.	240	Unjust and cruel.
39.	241	Mischievous and plotter.
40.	243	Heretical and bad in profession.
41.	277	A false ascetic.
42.	294	Employs wrong means of livelihood.
43.	295	Employs wrong means of employment.
44.	308	Ungrateful.
45.	313	Wicked and cruel.
46.	326	A liar, schism-creator and a wicked person.
47.	329	A plottter.
48.	335	A pretender.
49.	342	A plotter.
50.	350	A pretender.

Sr.No.	Jātaka No.	Devadatta's character
51.	353	A harsh and cruel man.
52.	357	Harsh, cruel, violent and roguish.
53.	358	A plotter and a killer.
54.	364	A pretender.
55.	367	An evil-minded person.
56.	389	A plotter.
57.	397	A bad companion.
58.	404	A mischievous person.
59.	407	A plotter.
60.	416	A plotter.
61.	422	A liar.
62.	438	Shameless, base and wicked.
63.	445	Ungrateful and treacherous.
64.	448	A plotter.
65.	452	A pretender.
66.	457	A plottter.
67.	466	Foolish and ruthless.
68.	471	A pretender.
69.	472	A plotter.
70.	474	A deserter and schism-creater.
71.	482	Ungrateful.
72.	492	A sham ascetic.
73.	500	A pretender.
74.	503	Cruel and nasty.
75.	505	A plotter.
76.	506	A cruel man.
77.	508	A pretender.
78.	514	A wicked man.
79.	516	Unrateful, treacherous and a plotter.
80.	517	A pretender.
81.	518	A liar.
82.	530	A plotter and a murderer.
83.	533	A plotter.
84.	542	A wicked man attempting human sacrifice.
85.	543	Dishonest and sinful.
86.	544	Heretical.
87.	546	A pretender.
88.	547	A wicked man.

APPENDIX: IV

JĀTAKA DATA ON THE BODHISATTAS

J. No.	Form	Place of Birth	Professional/Family Background	Caste
1.	Man	City	Merchant	Vessa
2.	Man	City	Merchant	Vessa
3.	Man	♣♣	Merchant	Vessa
4.	Man	City	Treasure	Vessa
5.	Man	City	King's valuer	Vessa
6.	Man	City	Prince	Khattiya
7.	Man	City	Prince	Khattiya
8.	Man	City	King's adviser & courtier	Brāhmaṇa
9.	1.Man	City	King	Khattiya
9.	2.Man	City	King	Khattiya
10.	Man	♣♣	Rich brāhmaṇa	Brāhmaṇa
11.	Stag	♥♥	♥♥	♥♥
12.	Deer	♥♥	♥♥	♥♥
13.	Fairy	♥♥	♥♥	♥♥
14.	Man	City	King	Khattiya
15.	Deer	♥♥	♥♥	♥♥
16.	Stag	♥♥	♥♥	♥♥
17.	Man	♣♣	Hermit	♣♣
18.	Tree-fairy	♥♥	♥♥	♥♥
18.	Tree-fairy	♥♥	♥♥	♥♥
20.	Monkey	♥♥	♥♥	♥♥
21.	Antelope	♥♥	♥♥	♥♥
22.	Dog	♥♥	♥♥	♥♥
23.	Sindh horse	♥♥	♥♥	♥♥
24.	Horse	♥♥	♥♥	♥♥
25.	Man	City	King's minister	Brāhmaṇa
26.	Man	City	King's minister	Brāhmaṇa
27.	Man	City	King's minister	Brāhmaṇa
28.	Bull	♥♥	♥♥	♥♥
29.	Bull	♥♥	♥♥	♥♥
30.	Ox	♥♥	♥♥	♥♥
31.	1.Man	City	Prince	Khattiya
31.	2.Sakka	♥♥	♥♥	♥♥
32.	Mallard	♥♥	♥♥	♥♥
33.	Quail	♥♥	♥♥	♥♥
34.	Man	City	King's priest	Brāhmaṇa
35.	Quail	♥♥	♥♥	♥♥
36.	Bird	♥♥	♥♥	♥♥
37.	Partridge	♥♥	♥♥	♥♥
38.	Tree-sprite	♥♥	♥♥	♥♥
39.	Man	♣♣	Squire	Brāhmaṇa
40.	Man	City	Lord high treasurer	Vessa
41.	Man	City	Famous teacher	Brāhmaṇa
42.	Pigeon	♥♥	♥♥	♥♥
43.	Man	♣♣	Of a rich family	♣♣
44.	Man	♣♣	Trader	Vessa
45.	Man	City	Lord high treasurer	Vessa
46.	Man	♣♣	♣♣	♣♣
47.	Man	City	Treasurer of Bārāṇāsī	Vessa
48.	Man	Village	♣♣	♣♣

J. No.	Form	Place of Birth	Professional/Family Background	Caste
49.	Man	City	♣♣	♣♣
50.	Man	City	Prince	Khattiya
51.	Man	City	Prince	Khattiya
52.	Man	City	King	Khattiya
53.	Man	City	Treasure of Bārāṇasī	Vessa
54.	Man	City	Rich merchant	Vessa
55.	Man	City	Prince	Khattiya
56.	Man	Village	Farmer	Vessa
57.	Monkey	♥♥	♥♥	♥♥
58.	Monkey	♥♥	♥♥	♥♥
59.	Man	Village	Drummer	Low
60.	Man	Village	A counch blower	Low
61.	Man	City	Famed teacher	Brāhmaṇa
62.	Man	City	Prince	Khattiya
63.	Man	♣♣	Anchorite	♣♣
64.	Man	♣♣	Famous teacher	Brāhmaṇa
65.	Man	♣♣	Famous teacher	Brāhmaṇa
66.	Man	♣♣	Rich family	Brāhmaṇa
67.	Man	City	King	Khattiya
68.	Man(3000 births)	♣♣	Recluse	Brāhmaṇa
69.	Man	♣♣	Doctor's son	♣♣
70.	Man	City	Gardener	Lower
71.	Man	♣♣	Famed teacher	Brāhmaṇa
72.	Elephant	♥♥	♥♥	♥♥
73.	Man	♣♣	Brāhmaṇa	
74.	Fairy	♥♥	♥♥	♥♥
75.	Fish	♥♥	♥♥	♥♥
76.	Man	♣♣	Householder turned recluse	Brāhmaṇa
77.	Man	♣♣	Householder turned recluse	Brāhmaṇa
78.	Man	City	Barber	Lower
79.	Man	♣♣	Trader	Vessa
80.	Man	City	Bowman	Brāhmaṇa
81.	Man	♣♣	Householder turned recluse	Brāhmaṇa
82.	Sakka	♥♥	♥♥	♥♥
83.	Man	City	Treasure of Bārāṇasī	Vessa
84.	Man	City	Lord treasurer	Vessa
85.	Man	City	Caravan leader	Vessa
86.	Man	City	King's chaplain	Brāhmaṇa
87.	Man	♣♣	Householder turned ascetic	Brāhmaṇa
88.	Ox	♥♥	♥♥	♥♥
89.	Man	City	Trader	Vessa
90.	Man	City	Rich merchant	Vessa
91.	Man	♣♣	Rich family	♣♣
92.	Man	City	King's minister	♣♣
93.	Man	City	Rich merchant	Vessa
94.	Man	♣♣	Recluse	♣♣
95.	Man	City	King	Khattiya
96.	Man	City	Prince	Khattiya
97.	Man	City	World famous teacher	Brāhmaṇa
98.	Man	City	Merchant's son	Vessa
99.	1.Man	♣♣	Householder turned recluse	Brāhmaṇa
99.	2.Mahā-Brahma	♥♥	♥♥	♥♥
100.	Man	City	Prince	Khattiya
101.	1.Man	♣♣	Householder turned recluse	Brāhmaṇa
101.	2.Mahā-Brahma	♥♥	♥♥	♥♥

J. No.	Form	Place of Birth	Professional/Family Background	Caste
102.	Tree-sprite	♥♥	♥♥	♥♥
103.	Man	City	Rich merchant	Vessa
104.	Divinity	♥♥	♥♥	♥♥
105.	Tree-sprite	♥♥	♥♥	♥♥
106.	Man	♣♣	Rich man turned ascetic	Brāhmaṇa
107.	Man	City	King's courtier	Brāhmaṇa
108.	Man	City	King's courtier	Brāhmaṇa
109.	Tree-sprite	♥♥	♥♥	♥♥
110.	Man	City	Rich man's son	Vessa
111.	Man	City	Rich man's son	Vessa
112.	Man	City	Rich man's son	Vessa
113.	Tree-sprite	♥♥	♥♥	♥♥
114.	Fish	♥♥	♥♥	♥♥
115.	Bird	♥♥	♥♥	♥♥
116.	Man	♣♣	Acrobat's son	Lower
117.	Man	♣♣	Householder turned recluse	Brāhmaṇa
118.	Quail	♥♥	♥♥	♥♥
119.	Man	♣♣	Teacher	Brāhmaṇa
120.	Man	City	Chaplain's son	Brāhmaṇa
121.	Sprite	♥♥	♥♥	♥♥
122.	Elephant	♥♥	♥♥	♥♥
123.	Man	♣♣	Rich brāhmaṇa's son	Brāhmaṇa
124.	Man	♣♣	Householder turned teacher	Brāhmaṇa
125.	Man	City	Rich treasurer	Vessa
126.	Man	City	Prince	Khattiya
127.	Man	City	Treasurer of Bārāṇasī	Vessa
128.	Rat	♥♥	♥♥	♥♥
129.	Rat	♥♥	♥♥	♥♥
130.	Man	♣♣	Distinguished family	Brāhmaṇa
131.	Man	City	King's treasurer	Vessa
132.	Man	City	Prince	Khattiya
133.	Bird	♥♥	♥♥	♥♥
134.	1.Man	♣♣	Householder turned recluse	Brāhmaṇa
134.	2.Mahā-Brahma	♥♥	♥♥	♥♥
135.	1.Man	♣♣	Householder turned ascetic	Brāhmaṇa
135.	2.Mahā-Brahma	♥♥	♥♥	♥♥
136.	1.Man	♣♣	Householder	Brāhmaṇa
136.	2.Golden Mallard	♥♥	♥♥	♥♥
137.	Man	Village	Stone-cutter	Lower
138.	Lizard	♥♥	♥♥	♥♥
139.	Tree-sprite	♥♥	♥♥	♥♥
140.	Crow	♥♥	♥♥	♥♥
141.	Iguana	♥♥	♥♥	♥♥
142.	Jackal	♥♥	♥♥	♥♥
143.	Lion	♥♥	♥♥	♥♥
144.	Man	♣♣	Brāhmaṇa	
145.	Parrot	♥♥	♥♥	♥♥
146.	Sea-sprite	♥♥	♥♥	♥♥
147.	Air-sprite	♥♥	♥♥	♥♥
148.	Jackal	♥♥	♥♥	♥♥
149.	Man	♣♣	Householder turned recluse	Brāhmaṇa
150.	Man	♣♣	Rich family	Brāhmaṇa
151.	Man	City	Prince	Khattiya
152.	Lion	♥♥	♥♥	♥♥
153.	Lion	♥♥	♥♥	♥♥

J. No.	Form	Place of Birth	Professional/Family Background	Caste
154.	Man	♣♣	Recluse	♣♣
155.	Man	City	Lawyer's son	Brāhmaṇa
156.	Man	City	Prince	Khattiya
157.	Lion	♥♥	♥♥	♥♥
158.	Man	City	King's adviser	Brāhmaṇa
159.	Peacock	♥♥	♥♥	♥♥
160.	Man	City	Prince	Khattiya
161.	Man	♣♣	Leader of anchorites	Brāhmaṇa
162.	Man	♣♣	Ascetic	Brāhmaṇa
163.	Man	City	Son of King's chaplain	Brāhmaṇa
164.	Vulture	♥♥	♥♥	♥♥
165.	Man	Village	Ascetic	Brāhmaṇa
166.	Man	♣♣	Ascetic	Brāhmaṇa
167.	Man	Village	Hermit	Brāhmaṇa
168.	Quail	♥♥	♥♥	♥♥
169.	Man	♣♣	Teacher	Brāhmaṇa
170.	Man	City	Prince turned ascetic	Khattiya
171.	Man	City	Rich family	Vessa
172.	Lion	♥♥	♥♥	♥♥
173.	Man	Village	Hermit	Brāhmaṇa
174.	Man	Village	Householder	Brāhmaṇa
175.	Man	♣♣	Sages' leader	Brāhmaṇa
176.	Man	City	King's advisor	Brāhmaṇa
177.	Monkey	♥♥	♥♥	♥♥
178.	Man	Village	Potter's son	Lower
179.	Man	♣♣	Poor	Lower
180.	Man	♣♣	Ascetics' leader	Brāhmaṇa
181.	Man	City	Prince	Khattiya
182.	Man	City	Son of an elephant-trainer	♣♣
183.	Man	City	King's advisor	Brāhmaṇa
184.	Man	City	King's adviser	Brāhmaṇa
185.	Man	♣♣	Son of a brāhmaṇa magnifico	Brāhmaṇa
186.	Man	City	King's adviser	Brāhmaṇa
187.	Tree-sprite	♥♥	♥♥	♥♥
188.	Lion	♥♥	♥♥	♥♥
189.	Man	Village	Farmer	Vessa
190.	Sea-sprite	♥♥	♥♥	♥♥
191.	Man	City	Prince	Khattiya
192.	Man	City	Prince turned ascetic	Khattiya
193.	Man	City	Prince	Khattiya
194.	Man	Village	Householder's son	♣♣
195.	Man	City	Courtier's son	♣♣
196.	Horse	♥♥	♥♥	♥♥
197.	Man	♣♣	Hermit chief	Brāhmaṇa
198.	Parrot	♥♥	♥♥	♥♥
199.	Man	Village	Householder	♣♣
200.	Man	♣♣	Famed teacher	Brāhmaṇa
201.	Man	♣♣	Wage-earner's son	♣♣
202.	Sakka	♥♥	♥♥	♥♥
203.	Man	City	Sages' teacher	Brāhmaṇa
204.	March crow	♥♥	♥♥	♥♥
205.	Tree-sprite	♥♥	♥♥	♥♥
206.	Antelope	♥♥	♥♥	♥♥
207.	Man	♣♣	Ascetic	♣♣
208.	Monkey	♥♥	♥♥	♥♥

J. No.	Form	Place of Birth	Professional/Family Background	Caste
209.	Tree-sprite	♥♥	♥♥	♥♥
210.	Wood-pecker	♥♥	♥♥	♥♥
211.	Man	Village	Farmer's son	Brāhmaṇa
212.	Man	♣♣	A beggar	Lower
213.	Man	♣♣	Teacher of monks	Brāhmaṇa
214.	Man	City	Chaplain's son	Brāhmaṇa
215.	Man	City	King's adviser	Brāhmaṇa
216.	Man	City	King's chaplain	Brāhmaṇa
217.	Tree-sprite	♥♥	♥♥	♥♥
218.	Man	City	King's lord justice	Brāhmaṇa
219.	Monkey	♥♥	♥♥	♥♥
220.	Man	City	King's chaplain	Brāhmaṇa
221.	Elephant	♥♥	♥♥	♥♥
222.	Monkey	♥♥	♥♥	♥♥
223.	Man	City	Son of king's courtier	♣♣
224.	Jātaka not enough for data.			
225.	Man	City	King	Khattiya
226.	Man	City	King's courtier	♣♣
227.	Tree-sprite	♥♥	♥♥	♥♥
228.	Sakka	♥♥	♥♥	♥♥
229.	Man	City	King	Khattiya
230.	Man	City	King	Khattiya
231.	Man	♣♣	Elephant trainer's son	Possibly low
232.	Man	City	Rich family	Vessa
233.	Man	City	King	Khattiya
234.	Man	♣♣	Ascetic	♣♣
235.	Man	City	Mendicant	Brāhmaṇa
236.	Fish	♥♥	♥♥	♥♥
237.	Man(3000 births)	♣♣	Ascetic	Brāhmaṇa
238.	Man	City	Rich merchant's son	Vessa
239.	Frog	♥♥	♥♥	♥♥
240.	Man	City	Prince	Khattiya
241.	Man	City	King's chaplain	Brāhmaṇa
242.	Man	♣♣	Richman's son	♣♣
243.	Man	City	Musician's son	♣♣
244.	Man	♣♣	Ascetic	Brāhmaṇa
245.	Man	♣♣	Ascetic leader	Brāhmaṇa
246.	Man	♣♣	Ascetic	Brāhmaṇa
247.	Man	City	King's adviser	Brāhmaṇa
248.	Man	City	King	Khattiya
249.	Man	Village	Landowner's son	Vessa
250.	Man	♣♣	Hermit	Brāhmaṇa
251.	Man	City	A very rich brāhmaṇa	brāhmaṇa
252.	Man	City	Teacher	Brāhmaṇa
253.	Man	♣♣	A very rich brāhmaṇa	brāhmaṇa
254.	Man	City	Trader's son	Vessa
255.	Parrot	♥♥	♥♥	♥♥
256.	Man	City	Big merchant's son	Vessa
257.	Man	City	Prince	Khattiya
258.	Man	City	Prince	Khattiya
259.	Man	City	Ascetic	Brāhmaṇa
260.	Man	City	Prince	Khattiya
261.	Man	City	Rich merchant's son	Vessa
262.	Man	City	Prince	Khattiya
263.	Man	City	Prince	Khattiya

J. No.	Form	Place of Birth	Professional/Family Background	Caste
264.	Sakka	♥♥	♥♥	♥♥
265.	Man	Village	Forester's son	Lower
266.	Sindh horse	♥♥	♥♥	♥♥
267.	Elephant	♥♥	♥♥	♥♥
268.	Man	CityWise man	Brāhmaṇa	
269.	Man	City	Prince	Khattiya
270.	Goose	♥♥	♥♥	♥♥
271.	Man	♣♣	Of a good family	♣♣
272.	Tree-sprite	♥♥	♥♥	♥♥
273.	Man	♣♣	Hermit	♣♣
274.	Pigeon	♥♥	♥♥	♥♥
275.	Pigeon	♥♥	♥♥	♥♥
276.	Man	City	Prince	Khattiya
277.	Pigeon	♥♥	♥♥	♥♥
278.	Buffalo	♥♥	♥♥	♥♥
279.	Man	Village	Robber	♣♣
280.	Man	City	Householder	♣♣
281.	Man	Village	Ascetic	Brāhmaṇa
282.	Man	City	Prince	Khattiya
283.	Tree-sprite	♥♥	♥♥	♥♥
284.	Man	♣♣	Recluse	Brāhmaṇa
285.	Man	♣♣	Hermit	Brāhmaṇa
286.	Ox	♥♥	♥♥	♥♥
287.	Man	♣♣	Teacher	Brāhmaṇa
288.	Man	Village	Landed proprietor's son	Vessa
289.	Man	City	Prince	Khattiya
290.	Man	City	Chaplain	Brāhmaṇa
291.	1.Man	City	Rich merchant's son	Vessa
291.	2.Sakka	♥♥	King of gods	♥♥
292.	Crow	♥♥	♥♥	♥♥
293.	Man	♣♣	Ascetic	Brāhmaṇa
294.	Tree-sprite	♥♥	♥♥	♥♥
295.	Tree-sprite	♥♥	♥♥	♥♥
296.	Tree-sprite	♥♥	♥♥	♥♥
297.	Sprite	♥♥	♥♥	♥♥
298.	Tree-sprite	♥♥	♥♥	♥♥
299.	Man	Village	Ascetic	Brāhmaṇa
300.	Sakka	♥♥	King of gods	♥♥
301.	Man	♣♣	Hermit	♣♣
302.	Man	City	King	Khattiya
303.	Man	City	King	Khattiya
304.	Snake	♥♥	♥♥	♥♥
305.	Man	♣♣	Householder	Brāhmaṇa
306.	Man	City	King's minister	Brāhmaṇa
307.	Tree-sprite	♥♥	♥♥	♥♥
308.	Woodpecker	♥♥	♥♥	♥♥
309.	Man	♣♣	Pariah	Caṇḍāla
310.	Man	City	Priest	Brāhmaṇa
311.	Tree-sprite	♥♥	♥♥	♥♥
312.	Man	City	Hermit	Brāhmaṇa
313.	Man	City	Preacher	Brāhmaṇa
314.	Man	Village	Ascetic	Brāhmaṇa
315.	Man	City	Rich merchant's son	Vessa
316.	Hare	♥♥	♥♥	♥♥
317.	Man	City	Rich marchant's son	Vessa

J. No.	Form	Place of Birth	Professional/Family Background	Caste
318.	Man	Village	A robber	♣♣
319.	Man	♣♣	Ascetic	Brāhmaṇa
320.	Man	City	Minister & Councillor	Brāhmaṇa
321.	Singila bird	♥♥	♥♥	♥♥
322.	Lion	♥♥	♥♥	♥♥
323.	Man	City	Ascetic	Brāhmaṇa
324.	Man	City	Wise merchant	Vessa
325.	Lizard	♥♥	♥♥	♥♥
326.	Sakka	♥♥	King of gods	♥♥
327.	Man	City	King	Khattiya
328.	Man	♣♣	Ascetic	Brāhmaṇa
329.	Parrot	♥♥	♥♥	♥♥
330.	Man	City	King's family priest	Brāhmaṇa
331.	Man	City	King's wise	Brāhmaṇa
332.	Man	City	King's lord justice	Brāhmaṇa
333.	Man	City	King's minister	Brāhmaṇa
334.	Man	♣♣	Ascetic	Brāhmaṇa
335.	Lion	♥♥	♥♥	♥♥
336.	Man	City	King's minister	♣♣
337.	Man	♣♣	Ascetic	Brāhmaṇa
338.	Man	City	Famous teacher	Brāhmaṇa
339.	Peacock	♥♥	♥♥	♥♥
340.	Man	City	Great merchant	Vessa
341.	Man	♣♣	Ascetic	Brāhmaṇa
342.	Monkey	♥♥	♥♥	♥♥
343.	Man	City	King	Khattiya
344.	Sakka	♥♥	King of gods	♥♥
345.	Man	City	Wise councillor	♣♣
346.	Man	♣♣	Teacher	Brāhmaṇa
347.	Man	City	King	Khattiya
348.	Man	♣♣	Ascetic	Brāhmaṇa
349.	Man	City	King	Khattiya
350.	Man	City	Rich man's son	Vessa
351.	Man	City	King	Khattiya
352.	Man	Village	Landowner	Vessa
353.	Man	City	Famous teacher	Brāhmaṇa
354.	Man	Village	Householder	Brāhmaṇaz
355.	Man	City	King	Khattiya
356.	Man	♣♣	Chief disciple	Brāhmaṇa
357.	Elephant	♥♥	♥♥	♥♥
358.	Man	City	Prince	Khattiya
359.	Stag	♥♥	♥♥	♥♥
360.	Garuda	♥♥	♥♥	♥♥
361.	Tree-god	♥♥	♥♥	♥♥
362.	Man	♣♣	Ascetic	Brāhmaṇa
363.	Man	City	Merchant	Vessa
364.	Man	City	Rich man's son	Vessa
365.	Man	City	Corn merchant	Vessa
366.	Man	City	Merchant	Vessa
367.	Man	Village	Son of a householder	♣♣
368.	Man	Village	Son of a proprietor	Vessa
369.	Divinity	♥♥	♥♥	♥♥
370.	Golden goose	♥♥	♥♥	♥♥
371.	Man	City	Prince	Khattiya
372.	Sakka	♥♥	King of gods	♥♥

J. No.	Form	Place of Birth	Professional/Family Background	Caste
373.	Man	City	Famous teacher	Brāhmaṇa
374.	Sakka	♥♥	King of gods	♥♥
375.	Pigeon	♥♥	♥♥	♥♥
376.	Man	♣♣	Ascetic	Brāhmaṇa
377.	Man	City	King's priest	Brāhmaṇa
378.	Man	City	King	Khattiya
379.	Golden goose	♥♥	♥♥	♥♥
380.	Man	Village	Ascetic	Brāhmaṇa
381.	Vulture	♥♥	♥♥	♥♥
382.	Man	City	Merchant	Vessa
383.	Cock	♥♥	♥♥	♥♥
384.	Bird	♥♥	♥♥	♥♥
385.	Deer	♥♥	♥♥	♥♥
386.	Sakka	♥♥	King of gods	♥♥
387.	Man	Village	Smith	Lower
388.	Wild sow	♥♥	♥♥	♥♥
389.	Man	Village	Farmer	Brāhmaṇa
390.	Man	City	Merchant	Vessa
391.	Sakka	♥♥	King of gods	♥♥
392.	Man	Village	Ascetic	Brāhmaṇa
393.	Sakka	♥♥	King of gods	♥♥
394.	Quail	♥♥	♥♥	♥♥
395.	Pigeon	♥♥	♥♥	♥♥
396.	Man	City	Wise minister & councillor	Brāhmaṇa
397.	Lion	♥♥	♥♥	♥♥
398.	Man	♣♣	Labourer	♣♣
399.	Vulture	♥♥	♥♥	♥♥
400.	Tree-sprite	♥♥	♥♥	♥♥
401.	Man	City	King's councillor	Brāhmaṇa
402.	Man	City	Minister	Brāhmaṇa
403.	Man	Village	Ascetic	Brāhmaṇa
404.	Monkey	♥♥	♥♥	♥♥
405.	Man	♣♣	Disciple	♣♣
406.	Man	City	King	Khattiya
407.	Monkey	♥♥	♥♥	♥♥
408.	Man	City	Son of a potter	Lower
409.	Man	City	King's minister	♣♣
410.	Sakka	♥♥	King of gods	♥♥
411.	Man	City	King	Brāhmaṇa
412.	Tree-sprite	♥♥	♥♥	♥♥
413.	Man	City	King's priest	Brāhmaṇa
414.	Man	♣♣	Ascetic	Brāhmaṇa
415a.	Man	♣♣	labourer	Lower
415b.	Man	City	King	Khattiya
416.	Man	City	King	Khattiya
417.	Sakka	♥♥	King of gods	♥♥
418.	Man	City	Ascetic	Brāhmaṇa
419.	Deity	♥♥	♥♥	♥♥
420.	Man	City	King	Khattiya
421a.	Man	City	Labourer	Lower
421b.	Man	City	King	Khattiya
422.	Man	City	Priest	Brāhmaṇa
423.	Man	City	Son of King's priest	Brāhmaṇa
424.	Man	City	King	Khattiya
425.	Man	City	Merchant	Vessa

J. No.	Form	Place of Birth	Professional/Family Background	Caste
426.	Man	Village	Wealthy family	♣♣
427.	Vulture	♥♥	♥♥	♥♥
428.	Man	City	Prince	Khattiya
429.	Parrot	♥♥	♥♥	♥♥
430.	Parrot	♥♥	♥♥	♥♥
431.	Man	Village	Rich brāhmaṇa's son	Brāhmaṇa
432.	Man	City	King	Brāhmaṇa
433.	Man	City	Son of King's priest	Brāhmaṇa
434.	Goose	♥♥	♥♥	♥♥
435.	Man	♣♣	Ascetic	Brāhmaṇa
436.	Man	♣♣	Ascetic	♣♣
437.	Divinity	♥♥	♥♥	♥♥
438.	Partridge	♥♥	♥♥	♥♥
439.	Sakka	♥♥	King of gods	♥♥
440.	Man	City	Ascetic	Brāhmaṇa
441.	Just mentioned by name, hence ignored.			
442.	Man	City	Householder	Brāhmaṇa
443.	Man	City	Ascetic	Brāhmaṇa
444.	Man	♣♣	Ascetic	♣♣
445.	Man	Village	Poor woman's son	♣♣
446.	Man	Villege	Of poor family	♣♣
447.	Man	Villege	Householder	Brāhmaṇa
448.	Fowl	♥♥	♥♥	♥♥
449a.	Man	♣♣	Wealthy Brāhmaṇa	Brāhmaṇa
449b.	Divinity	♥♥	Son of gods	♥♥
450a.	Man	City	Rich merchant's son	Vessa
450b.	Sakka	♥♥	King of gods	♥♥
451.	Goose	♥♥	♥♥	♥♥
452.	Man	City	Rich man's son	Vessa
453.	Man	City	Son of a rich man	Brāhmaṇa
454.	Man	City	Prince	Khattiya
455.	Elephant	♥♥	♥♥	♥♥
456.	Man	City	King	Khattiya
457.	Divinity	♥♥	♥♥	♥♥
458a.	Man	City	King	Khattiya
458b.	Sakka	♥♥	King of gods	♥♥
459.	Man	City	King	Khattiya
460.	Man	City	Prince	Khattiya
461.	Man	City	Prince	Khattiya
462.	Man	City	Adviser to king	Brāhmaṇa.
463.	Man	City	Master mariner's son	♣♣
464.	1.Bird	♥♥	♥♥	♥♥
464.	2.Man	City	Prince	Khattiya
464.	3.Man	City	Goldsmith	Lower
464.	4.Man	City	Householder	Brāhmaṇa
464.	5.Man	City	Householder	Brāhmaṇa
464.	5.Man	City	Householder	Brāhmaṇa
464.	6.Man	City	King	Khattiya
465.	Sakka	♥♥	King of gods	♥♥
466.	Man	City	Wise carpenter	Lower
467.	Man	City	Wise youth	♣♣
468.	Man	City	King	Khattiya
469.	Sakka	♥♥	King of gods	♥♥
470.	Sakka	♥♥	King of gods	♥♥
471.	Man	City	Rich man's son	Vessa

J. No.	Form	Place of Birth	Professional/Family Background	Caste
472.	Man	City	Prince	Khattiya
473.	Man	City	Wise courtier	Brāhmaṇa
474.	Man	Village	Sage	Caṇḍāla
475.	Deity	♥♥	♥♥	♥♥
476.	Goose	♥♥	♥♥	♥♥
477.	Man	♣♣	Rich man turned ascetic	Brāhmaṇa
478.	Man	Village	Householder	Brāhmaṇa
479.	Man	City	Courtier	♣♣
480.	Man	City	Brāhmaṇa magnate	Brāhmaṇa
481.	Man	♣♣	Pupil	Brāhmaṇa
482.	Deer	♥♥	♥♥	♥♥
483.	Stag	♥♥	♥♥	♥♥
484.	Parrot	♥♥	♥♥	♥♥
485.	Fairy	♥♥	♥♥	♥♥
486.	Lion	♥♥	♥♥	♥♥
487.	Man	City	Chaplain	Brāhmaṇa
488.	Man	City	Rich man turned ascetic	Brāhmaṇa
489.	Sakka	♥♥	King of gods	♥♥
490.	Man	♣♣	Of great brāhmaṇa family	Brāhmaṇa
491.	Peacock	♥♥	♥♥	♥♥
492.	Tree-sprite	♥♥	♥♥	♥♥
493.	Man	City	Caravan chief	Vessa
494.	Man	City	King	Khattiya
495.	Man	City	King's adviser	Brāhmaṇa
496.	Man	♣♣	Ascetic	♣♣
497.	Man	City	Wise man	Caṇḍāla
498.	Man	Village	Wise man	Caṇḍāla
499.	Man	City	King	Khattiya
500.	Man	City	Rich man's son	Vessa
501.	Stag	♥♥	♥♥	♥♥
502.	Wild goose	♥♥	♥♥	♥♥
503.	Parrot	♥♥	♥♥	♥♥
504.	Man	City	King	Khattiya
505.	Man	City	Prince	Khattiya
506.	Serpant	♥♥	♥♥	♥♥
507.	Man	City	Prince	Khattiya
508.	Man	City	Rich man's son	Vessa
509.	1.Divinity	♥♥	♥♥	♥♥
509.	2.Man	City	Ascetic	Brāhmaṇa
510.	Man	City	Prince turned ascetic	Khattiya
511.	Man	City	King turned ascetic	Khattiya
512.	Sakka	♥♥	King of gods	♥♥
513.	Man	City	Prince	Khattiya
514.	Elephant	♥♥	♥♥	♥♥
515.	Man	♣♣	Wise householder	Brāhmaṇa
516.	Monkey	♥♥	♥♥	♥♥
517.	Man	City	Rich man's son	Vessa
518.	Garuda	♥♥	♥♥	♥♥
519.	Man	City	King turned recluse	Khattiya
520.	Divinity	♥♥	♥♥	♥♥
521.	Parrot	♥♥	♥♥	♥♥
522.	Man	City	Son of king's priest	Brāhmaṇa
523.	Man	♣♣	Ascetic	Brāhmaṇa
524.	1.Man	City	Prince	Khattiya
524.	2.Nāga	♥♥	♥♥	♥♥

J. No.	Form	Place of Birth	Professional/Family Background	Caste
525.	Man	City	Prince	Khattiya
526.	Man	♣♣	Wealthy family	Brāhmaṇa
527.	Man	City	Prince	Khattiya
528.	Man	City	Son of a brāhmaṇa magnate	Brāhmaṇa
529.	Man	City	Prince	Khattiya
530.	Man	City	Son of king's priest	Brāhmaṇa
531.	Man	City	Prince	Khattiya
532.	Man	City	Son of a brāhmaṇa magnate	Brāhmaṇa
533.	Goose	♥♥	♥♥	♥♥
534.	Goose	♥♥	♥♥	♥♥
535.	Sakka	♥♥	King of gods	♥♥
536.	1.Bird	♥♥	♥♥	♥♥
536.	2.Man	City	Prince	Khattiya
536.	3.Man	City	Goldsmith	Lower
536.	4.Man	City	Householder	Brāhmaṇa
536.	5.Man	City	Householder	Brāhmaṇa
536.	6.Man	City	King	Khattiya
537.	Man	City	King	Khattiya
538.	Man	City	Prince turned ascetic	Khattiya
539.	Man	City	King	Khattiya
540.	Man	Village	A hunter chief's grandson	Lower
541.	Man	City	King	Khattiya
542.	Man	City	King	Khattiya
543.	Nāga	♥♥	Son of nāga king	♥♥
544.	Brahma	♥♥	♥♥	♥♥
545.	Man	City	King's minister	Brāhmaṇa
546.	Man	City	Rich man's son	Vessa
547.	Man	City	Prince	Khattiya

KEY: Double clubs (♣♣) means 'Not known' and double hearts (♥♥) means 'Not applicable'.

APPENDIX: V

PERSONALITIES MENTIONED IN THE PĀLI VINAYA AND SUTTA PIṬAKAS

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Abbhañjanadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Abhaya	Kh	Urban	Vesālī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Abhaya (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Abhayā/Sattuppalamālikā Therī	-	Urban	Ujjenī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Abhaya/Vaṭaṃsakiya Thera	Br	Urban	Sāvatthī	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Abhayamātā/Padumavatī	-	Urban	Ujjenī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Abhayarājakumāra	Kh	Urban	Rājagaha	•	-	-	•	•	-	-	•	-	•	-	-	-	-
Abhaya	Kh	Urban	Vesālī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Abhibhū	Br	-	-	-	•	•	-	•	-	•	-	-	•	•	-	-	-
Abhibhūta/Citakanibbāpaka Thera	Kh	Urban	Veṭhadīpa	-	-	•	-	•	-	-	•	-	•	-	-	-	-
Abhibhū	Br	-	-	-	•	•	-	•	-	•	-	-	•	•	-	-	-
Abhirūpā-Nandā Therī	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Accuta (a)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Accuta (b)	-	Urban	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Accuta (c)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Accutagāmabyāmaka	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Acela-Kassapa	Br	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Aciravata	Br	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Ādāsamukha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aḍḍhacandiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aḍḍhakāsī Therī	-	Urban	Bārāṇasī	•	-	-	-	-	-	-	•	-	•	-	-	-	-
Aḍḍhamāsaka	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Addhuvasīla	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ādhāradāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Adhicchattiya Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Adhimutta	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Adhopupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ādiccabandhu	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Āgantuka	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aggapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aggidatta	Br	Urban	Khemavatī	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Aggideva	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aggika-Bhāradvāja	Br	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Aggika-Bhāradvāja	Br	Urban	Rājagaha	-	-	-	-	•	•	-	-	-	-	-	-	-	-
Aggisama	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aggisikha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aggivessa	Br	Urban	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Ahiṃssaka Bhāradvāja	Br	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Ahipāraka	-	Urban	Ariṭṭhapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ajacca	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ajapāla	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ajātasattu	Kh	Urban	Rājagaha	•	•	•	•	•	-	•	-	-	-	•	-	-	-
Ajelaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ajinadāyaka	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ajina Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Ajita (a)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Ajita (b)	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Ajita (c)	Kh	Urban	Vesālī	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Ajita (d)	Br	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
				-	-	-	-	-	-	-	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Ajita (e)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Ajita-Kesakambalin	-	-	-	•	•	•	•	•	-	•	-	-	-	-	-	-	-
Ajita-Mānava	Br	Urban	Sāvatthī	-	-	-	-	-	•	-	•	-	•	-	-	-	-
Ajjuka	-	Urban	Vesālī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Ajjuna (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ajjuna (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ajjuna (c)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	•	-
Ajjuna (d)	Kh	Urban	Kekaka	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ajjuna (e)	Kh	Urban	Hatthipura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ajjuna (e)	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ajjuna Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Ākāsagotta	-	Urban	Rājagaha	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Ākāsukkhipiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Akhilā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Akitti/Akatti	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Akkantasaññaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Akkosaka-Bhāradvāja	Br	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Alambāyana	Br	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Ālamabanadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aḷāra/Āḷāra	Vessa	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Āḷāra Kālāma	-	-	-	•	-	•	•	-	-	-	-	-	-	-	-	-	-
Alāta/Alātaka	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Āḷavaka	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Āḷavi-Gotama Thera	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Alīnacitta	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Alīnasattu	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Alomā	-	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Āluvadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Āmagandha	Br	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Āmaṇḍaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Amarā	Vessa	Urban	Mithilā	-	-	-	-	-	-		-	-	-	-	-	-	-
Amarādevī	Vessa	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ambapālī	Br	Urban	Vesālī	•	-	•	-	-	-	-	•	-	•	-	-	-	-
Ambapiṇḍiya	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ambapiṇḍiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ambasakkhara	Kh	Urban	Vesālī	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Ambāṭakiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ambatillhaka	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Ambaṭṭha	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ambaṭṭha-Mānava	Low	-	-	-	-	•	-	-	-	•	-	-	-	-	-	-	-
Ambayāgadāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ambayāgadāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Amita	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Amitā	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Amittabhā	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Amittatāpanā	Br	Rural	Dunniviṭṭha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Amoraphaliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ānanda (a)	Kh	Urban	-	•	•	•	•	•	•	•	•	-	-	-	-	-	-
Ānanda (b)	Kh	Urban	Haṃsavatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Ānanda (c)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ānanda (d)	Kh	Urban	Uttara	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ānanda (e)	Kh	Urban	Anoma	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Ānanda (f)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Ānandakumāra	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Anantajātī	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Anāsava	-	-	-	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Anāthapiṇḍika	Vessa	Urban	Sāvatthī	•	•	-	•	•	-	•	-	-	-	-	-	-	-
Andhakaveṇhu	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṅga (a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Aṅga (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṅga (c)	Kh	Urban	Campā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṅgaka	Br	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Aṅgaṇika-Bhāradvāja	Br	Urban	Ukkaṭṭhā	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Aṅgati	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṅgirasa (a)	-	-	-	•	•	•	•	•	-	-	-	-	-	-	-	-	-
Aṅgirasa (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṅgirasa (Asayha)	Vessa	Urban	Bheruva	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Aṅgirasa-Gotama	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṅgulimāla	Br	Urban	Sāvatthī	•	-	-	•	-	-	•	•	•	-	-	-	-	-
Anīgha	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Anikaratta/Aniḳadatta	Kh	Urban	Vāraṇavatī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Aṇi-Maṇḍavya	Br	Urban	Kosambī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Anitthigandhakumāra (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Anitthigandhakumāra (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Anitthigandhakumāra (c)	Kh	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Anitthigandhakumāra (d)	Kh	Urban	Bārāṇasī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Anivatta-Brahmadatta	Kh	Urban	Bārāṇasī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Añjana	Kh	Urban	Devadaha	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Añjanā/Añjanadevī	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Añjana-vaniya Thera	Kh	Urban	Vesālī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Añjasa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aṅkolaka-pupphiya Thera	-	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Aṅkolaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aṅkura	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	•	-
Annabhāra (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Annabhāra (b)	-	Urban	Bārāṇasī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Annasaṃsāvaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aññātta-Koṇḍañña Thera	Br	Rural	Doṇavatthu	•	•	-	-	•	-	•	•	-	-	-	-	-	-
Anoma	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Anoma/Asoka	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Anoma/Anuma	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Anomā	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Anomadassī Buddha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Anopamā	-	Urban	Sāketa	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Antalikkhacara	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Anugāra	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Anujjā/Anojā	Br	Urban	Indapatta	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Anukevaṭṭa	Low	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Anulā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Anulā (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Anulepadāyaka	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Anulomadāyaka Thera	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Anupama (a)	Kh	Urban	Mekhala	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Anupama (b)	Kh	Urban	Vebhāra	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Anurādha	-	-	-	-	-	-	-	•	-	•	-	-	-	-	-	-	-
Anurudha Thera (a)	Kh	Urban	Kapilavatthu	•	•	•	•	•	-	•	•	-	•	•	-	•	-
Anurudha Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Anurudha Thera (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Anurudha Thera (d)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Anusaṃsāvaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Anusissa	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Apacara/Upacara	Kh	Urban	Sotthivatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Apadāniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aparājita	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Aparājita (b)	Kh	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Apassena	Kh	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Apilāpiya	Kh	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aputtaka/Āgantaka	Vessa	Urban	Sāvatthī	-	-	-	-	•	-	•	-	-	-	-	-	-	-
Araka	Br	-	-	-	•	-	-	-	-	•	-	-	-	-	-	-	-
Ārakkhadāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ārakkhadāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ārāmadaṇḍa	Br	Urban	Varaṇā	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Araṇadīpiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Araṇemi	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Arindama (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Arindama (b)	Kh	Urban	Uttara	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Arindama (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Arindama (d)	Kh	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ariṭṭha (a)	Low	-	-	•	-	-	•	•	-	-	-	-	-	-	-	-	-
Ariṭṭha (b)	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Ariṭṭha (c)	Kh	Urban	-	-	•	-	-	-	-	•	-	-	-	-	-	-	-
Ariṭṭhajanaka	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ariya	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Ārohanta	-	Urban	Sāvatthī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Aruṇa	Kh	Urban	Aruṇvatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Aruṇapāla	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Aruṇavā	Kh	Urban	Aruṇavatī	-	-	-	-	•	-	•	-	-	•	-	-	-	-
Asadisa	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Asama	Kh	Urban	Campā	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Asamā (a)	Kh	Urban	Saraṇa	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Asamā (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Asanabodhiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Āsanatthavika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Āsaṅkā	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Āsanupaṭṭhāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Asibandhakaputta	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Asita (a)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Asita (b)	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Asita/Kaṇhasiri	Br	Urban	Ujjenī	-	-	-	-	-	•	•	-	-	-	-	-	-	-
Asita Devala	-	-	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-
Asoka (a)	-	Rural	Ñatikā	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Asoka (b)	-	-	-	-	-	-	•	-	-	•	•	-	•	-	-	-	-
Asokā (a)	-	Rural	Ñatikā	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Asokā (b)	-	-	-	-	-	-	-	-	-	•	-	-	•	•	-	-	-
Asokapūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Assaji (a)	-	Urban	Sāvatthī	•	-	-	•	•	-	-	-	-	-	-	-	-	-
Assaji (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Assaji Thera	-	-	-	•	-	-	•	•	-	•	-	-	-	-	-	-	-
Assaka/Aru$ndota	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Assaka	Kh	Urban	Potali	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Assalāyana	Br	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Assapāla	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Assāroha	-	Rural	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Asubhakammika Tissa Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Atideva	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Atimuttaka/Adhimuttaka	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Atipaṇḍita	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Atthadassī Buddha	Kh	Urban	Sobhana	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Aṭṭhaka (a)	Br	-	-	•	•	•	•	-	-	-	-	-	-	-	-	-	-
Aṭṭhaka (b)	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṭṭhaka (c)	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṭṭhaka (d)	Kh	Urban	Kumbhavatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Aṭṭhaka (e)	-	-	-	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Aṭṭhama (e)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Atthasandassaka Thera	-	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Aṭṭhisena	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Atula (a)	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Atula (b)	Kh	Urban	Aruṇavatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Atuliya	Kh	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ātuma Thera	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Avaṇṭaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Avanti	Kh	Urban	Ujjenī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Avantiputta	Kh	Urban	Madhurā	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Avāriyā	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Avāriyāpitā	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Avaṭaphaliya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Avaṭaphaliya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Avavādakā	-	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Āveyya	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Āvopupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Āyāgadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ayoghara	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Āyūra	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Avyādhika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bāhiya	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Bāhiya-Dārucīriya	Br	Urban	Bhārukaccha	-	•	-	-	-	-	-	-	•	•	-	•	-	-
Bahudhīti	Br	Rural	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Bāhuna	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Bahuputta/Bahuputtaka	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Baka	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bakkula	Br	Urban	Kosambī	-	•	-	•	-	-	-	-	-	•	-	-	-	-
Baladeva	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bālaka	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Balarāma	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bandhujīvaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bandhula	Kh	Urban	Kusinārā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bandhumā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bandhumā Buddha	-	-	-	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Bandhumatī	Kh	Urban	Bārāṇasī	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Bandhura Thera	Vessa	Rural	Silāvatī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Bāvarī	Br	Urban	Sāvatthī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Belaṭṭha-Kaccāna	Br	-	-	•	-	-	-	•	-	-	-	-	-	-	-	-	-
Belaṭṭhānika/Belaṭṭhakāni Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Belaṭṭhasīsa Thera	Br	Urban	Sāvatthī	•	-	-	-	-	-	-	•	-	•	-	-	-	-
Bhadda (a)	-	Rural	Ñatikā	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Bhadda (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Bhaddā (a)	Kh	Urban	Pāṭaliputta	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Bhaddā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Bhaddā (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Bhaddā (d)	-	Urban	Kimbilā	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Bhaddaji Thera	Vessa	Urban	Bhaddiya	-	•	-	-	-	-	•	•	-	•	-	-	-	•
Bhaddā Kapilānī Therī	Br	Urban	Sāgala	•	•	-	-	-	-	•	•	-	•	-	-	-	-
Bhaddā-Kuṇḍalakesā	-	Urban	Rājagaha	-	•	-	-	-	-	-	•	-	•	-	-	-	-
Bhaddasena	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhaddāli Thera	-	-	-	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Bhadda Thera (a)	Vessa	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Bhadda Thera (b)	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Bhaddiya (a)	Kh	-	-	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Bhaddiya (b)	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhaddiya Thera (a)	Kh	Urban	Kapilavatthu	•	•	-	-	-	-	•	•	-	•	-	-	-	-
Bhaddiya Thera (b)	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Bhadrā Therī	Kh	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Bhadragaka	-	Urban	Uruvelakappa	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Bhadrakāra	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhadrāvuddha	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Bhagīrasa	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhaggava	Low	Urban	Rājagaha	-	-	-	•	•	-	•	-	-	-	-	-	-	-
Bhaggavagotta	Low	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Bhaggavī	Low	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhagu	Kh	-	-	•	•	•	•	-	-	•	-	-	-	-	-	-	-
Bhagu Thera	Kh	Urban	Kapilavatthu	•	-	-	•	-	-	•	•	-	•	-	-	-	-
Bhājanadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhallātakadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhallāṭiya	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhallika/Bhalliya/Bhalluka	Vessa	Rural	Pokkharavatī	•	•	-	-	-	-	•	•	-	-	-	-	-	-
Bhallika/Bhalluka	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Bhaṇḍa/Bhaṇḍu Thera	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Bhaṇḍukaṇṇa	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhāradvāja (a)	Br	-	-	-	•	•	•	-	•	-	-	-	-	-	-	-	-
Bhāradvāja (b)	Br	Urban	Kammāssadhamma	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Bhāradvāja (c)	Br	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Bhāradvāja (d)	Low	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Bhāradvāja Buddha	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Bhāradvāja Thera	Br	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Bharaṇḍukālāma	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Bharata (a)	Kh	Urban	Roruva	-	-	•	-	-	-	•	-	-	-	-	-	-	-
Bharata (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bharata (c)	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bharatakumāra	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bharu	Kh	Urban	Bharukaccha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhavanimmita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhāvaseṭṭhī	Vessa	Urban	Sāketa	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhāvitatta	Br	Urban	Sumana	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Bhāvitatta Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Bhayasīva Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Bherī	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhesikā	Low	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Bhikkhadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhikkhādāyaka Thera	-	Urban	Rājagaha	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Bhikkhādāyikā (a)	-	Urban	Madhurā	-	-	-	-	-	-	-	-	-	-	-	-	-	•

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Bhikkhādāyikā (b)	-	Urban	Rājagaha	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Bhikkhudāsikā/Bhikkhadāyikā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Bhikkhuṇī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhīma	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhīmasena (a)	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhīmasena (b)	Kh	Urban	Indapatta	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhīmaratha (a)	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhīmaratha (b)	Kh	Urban	Bhīmaratha	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Bhīmaratha (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhisa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhisadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhisāluvadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhisamuḷāladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhīya/Bhiyyasa	Kh	Urban	-	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Bhiyya	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Bhoja (a)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhoja (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhojanadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhojanasuddhika	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bhojaputta	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Bhūmija Thera	Kh	Urban	Rājagaha	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Bhummajaka	-	Urban	Sāvatthī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Bhūmiya	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhūridatta	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Bhūripañña	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bhūta Thera	Br	Urban	Sāketa	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Bījaka (a)	-	Rural	Kalandakagāma	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Bījaka (b)	Low	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Biḷālidāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Biḷālidāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bilaṅgika-Bhāradvāja	Br	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Biḷārikosiya	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Billaphaliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bimbā	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bimbī	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Bimbijāliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bimbisāra	Kh	Urban	Rājagaha	•	-	•	•	-	•	•	•	-	-	-	-	-	-
Bodhi	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bodhighariya Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bodhikumāra	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Bodhirājakumāra	Kh	Urban	Kosambī	•	-	-	•	-	-	-	-	-	-	-	-	-	-
Bodhisiñcaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bodhiupaṭṭhāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bodhivandaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Bojjhā	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Brahmadatta (a)	Kh	Urban	Bārāṇasī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Brahmadatta (b)	Kh	Urban	Potana	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Brahmadatta (c)	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Brahmadatta (d)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Brahmadatta (d)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Brahmadatta-Kumāra	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Brahmadatta Thera	Kh	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Brahmadeva (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Brahmadeva (b)	Kh	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Brahmadeva Thera	Br	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Brahmāli Thera	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Brahmāyu	Br	Urban	Mithilā	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Buddha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Buddhadeva	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Buddhamitta Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Buddharakkhita Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Buddhasaññaka	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Buddhasaññaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Buddhasaññaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Buddhija/Buddhiya	-	-	-	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Buddhupaṭṭhāka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Buddhupaṭṭhāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Cakkhulola-Brahmadatta	Kh	Urban	Bārāṇasī	-	-	-	-	-	•	-	-	-	•	-	-	-	-
Cakkhupāla Thera	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Cāla Thera	Br	-	-	-	•	-	-	-	-	•	-	-	-	-	-	-	-
Cālā (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Cālā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Cālā Therī	Br	Rural	Nālaka	-	•	-	-	•	-	-	•	-	-	-	-	-	-
Campaka	Kh	Urban	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Campā/Campakā	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Campakapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Caṇḍa (a)	Br	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Caṇḍa (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Caṇḍa (c)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candā/Sucandā	-	Urban	Sudhaññavatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Candā (a)	-	-	-	-	-	-	-	-	-	•	-	-	•	•	-	-	-
Candā (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candā (c)	Kh	Urban	Sāgala	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candā (d)	Kh	Urban	Kamiplla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candādevī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candābha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Candadeva	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candakumāra/Candiya/Candaka	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candakumāra	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candanamāliya Thera	Br	Urban	Vesālī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Candanamitta	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Candanapūjaka Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Candā Therī	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Candatittha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Candavatī (a)	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Candavatī (b).	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Candupama/Candasama	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Caṇḍakālī	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Candanaṅgalika	-	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Candapaduma	Br	Urban	Ujjenī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Caṇḍappajjota	Kh	Urban	Ujjenī	•	-	-	•	-	-	•	-	-	-	-	-	-	-
Caṇḍī	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Candikāputta	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Caṅkamadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Cānura	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Cāpā/Chāva Therī	Low	Rural	Vaṅkahāra	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Caṅgoṭakiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Caṅkī	Br	Rural	Opsāda	-	-	•	•	-	•	-	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Caṅkolapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Cātumāsika-Brahmadatta (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	●	-	-	-	●	-	-	-	-
Cetā	Br	Urban	Indapatta	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Cetaka	-	-	-	-	-	●	-	-	-	-	-	-	-	-	-	-	-
Cetta (a)	Kh	Urban	Sāvatthī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Cetta (b)	Br	-	-	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Chaḷaṅga	Br	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Chaḷaṅga-kumāra	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Chambhī	Br	Urban	Bārāṇasī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Channa (a)	-	-	-	-	●	-	-	-	-	-	-	-	-	-	-	-	-
Channa (b)	Low	-	-	-	-	-	●	●	-	-	-	-	-	-	-	-	-
Channa (c)	-	Urban	Kapilavatthu	●	-	●	-	-	-	●	●	-	●	-	-	-	-
Chattadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Chattapāṇī (a)	-	Urban	Sāvatthī	●	-	-	-	-	-	●	-	-	-	-	-	-	-
Chattapāṇī (b)	Low	Urban	Bārāṇasī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Ciñcamāṇavikā	Br	-	-	-	-	-	-	-	-	●	-	-	●	-	-	-	-
Ciṇṇamāla	Kh	Urban	-	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Cirappa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Ciravāsī	-	Urban	Uruvelakappa	-	-	-	-	●	-	-	-	-	-	-	-	-	-
Citakapūjaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Citakapūjaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Citakapūjaka Thera (c)	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Citakapūjaka Thera (d)	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-	-
Citta (a)	Low	Urban	Ujjenī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Citta (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-
Cittā (a)	Br	-	-	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Cittā (b)	-	Urban	Rājagaha	-	-	-	-	-	-	-	●	-	-	-	-	-	-
Cittā (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-
Cittā (d)	-	-	-	-	-	-	-	-	-	-	-	-	-	●	-	-	-
Cittac^{mac}dota	Kh	-	-	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Citta-gahapati	-	Urban	Macchikāsaṇḍa	●	●	-	-	●	-	●	-	-	-	-	-	-	-
Citta Hatthirohaputta	Low	Urban	Sāvatthī	-	●	●	-	-	-	●	-	-	-	-	-	-	-
Cittaka Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	●	-	●	-	-	-	-
Cūlābhaya	-	-	-	●	-	-	-	-	-	-	-	-	-	-	-	-	-
Cūlacunda	Br	Rural	Nālaka	-	-	-	●	-	-	-	-	-	-	-	-	-	-
Cūladeva	-	-	-	●	-	-	-	-	-	-	-	-	-	-	-	-	-
Cūla-Gavaccha Thera	Br	Urban	Kosambī	-	-	-	-	-	-	-	●	-	●	-	-	-	-
Cūla-Jālī	-	-	-	-	-	-	●	-	-	-	-	-	-	-	-	-	-
Cūlaka Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	●	-	-	-	-	-	-
Cūlanāga	-	-	-	●	-	-	-	-	-	-	-	-	-	-	-	-	-
Cūḷapanthaka	Vessa	Urban	Rājagaha	●	●	-	-	-	-	-	●	-	●	-	●	-	-
Cūlaṇī-Brahmadatta	Kh	Urban	Kampilla	-	-	-	-	-	-	●	-	-	-	-	-	●	-
Cūlasubhaddā	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Culla-Anāthapiṇḍika	-	Urban	Sāvatthī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Culla-Dhanuggaha	Br	Urban	Bārāṇasī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Culla-Dhanuggaha/Culla-Dhanupaṭṭāka	Br	-	-	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Culla-Kāḷinga	Kh	Urban	Dantapura	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Cullakaseṭṭhi	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Cullanandikā	-	-	-	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Cullapiṇḍapātika-Tissa	-	Urban	Rājagaha	-	-	-	-	-	-	●	-	-	-	-	-	-	-
Cunda (a)	Low	Urban	Pāvā	-	●	●	-	-	-	-	-	-	-	-	●	-	-
Cunda (b)	Kh	Urban	Rājagaha	-	●	-	-	-	-	-	-	-	-	-	-	-	-
Cundī	Kh	Urban	Rājagaha	-	●	-	-	-	-	-	-	-	-	-	-	-	-
Dabba-Mallaputta	Kh	Urban	Kusinārā	●	●	-	-	-	-	●	●	-	●	-	●	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Dabbasena	Kh	Urban	Sāvatthī	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Dabbila Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Daḷhadhamma	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Daḷhanemi	Kh	Urban	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Daḷhika	-	Urban	Sāgala	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Dāmā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Damatha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Daṇḍadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Daṇḍakī	Kh	Urban	Kumbhavatī	-	-	-	•	-	-	•	-	-	-	-	-	-	-
Daṇḍapāṇī	Kh	Urban	Kapilavatthu	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Daṇḍasena	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dantikā Therī	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Darīmukkha Buddha	Kh	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dārupattaka	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Dāsaka Thera (a)	Low	Urban	Sāvatthī	-	-	-	-	•	-	-	•	-	-	-	-	-	-
Dāsaka Thera (b)	Br	Urban	Vesālī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Desakittiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dasama	-	Urban	Aṭṭhakanagara	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Dasaratha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Desapūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Deva/Sudeva	Br	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Devabhūti	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Devadatta Godhiputta	Kh	Urban	Kapilavatthu	•	•	•	•	•	-	•	-	-	•	-	•	-	-
Devagabhā	Kh	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Devagajjita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Devaganadha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Devahita	Br	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Devala (a)	Kh	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	-	•	-	•	-
Devala (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Devapa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Devasabha Thera (a)	Kh	Urban	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Devasabha Thera (b)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Devinda	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Devuttara	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dhaja	Br	Urban	Kapilavatthu	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhajadāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dhajadāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dhamma (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Dhamma (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Dhammacakkika Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhammadassī Buddha	Kh	Urban	Saraṇa	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Dhammadinna	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Dhammadinnā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Dhammadinnā (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Dhammadinnā (c)	Vessa	Urban	Rājagaha	-	•	-	•	-	-	-	•	-	•	-	-	-	-
Dhammagutta Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhammantarī	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhammapāla	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhammapāla-kumāra (a)	Br	Urban	Indapatta	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhammapāla-kumāra (b)	Br	Rural	Dhammapāla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhammapāla Thera	Br	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Dhammapālita Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Dhammarūci Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dhammasavaṇiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Dhammasava-pitā	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Dhammasava Thera	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Dhammasena (a)	Br	Urban	Kaṇṇakujja	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Dhammasena (b)	-	Urban	Mekhala	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Dhammā Therī	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Dhammika	-	Urban	Sāvatthī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Dhammika Thera	Br	-	-	-	•	-	-	-	-	-	•	-	-	-	-	-	-
Dhānañjani	Br	Urban	Rājagaha	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Dhānañjānī	Br	Urban	Rājagaha	-	-	-	•	•	-	-	-	-	-	-	-	-	-
Dhanañjaya (a)	Kh	Urban	Indapatta	-	•	-	-	-	-	•	-	-	-	-	-	-	-
Dhanañjaya (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhanañjaya (c)	Vessa	Urban	Bhaddiya	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhanantevāsī	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhanañjaya (d)	-	-	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-
Dhanapāla	Vessa	Urban	Erakacha	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Dhanapāli	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhanavatī	Br	Urban	Bārāṇasī	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Dhaniṭṭha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dhaniya/Dhanika	Vessa	Rural	Dhammakaṇḍa	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Dhaniya/Naḷamāliya Thera	Low	Urban	Rājagaha	•	-	-	-	-	-	-	•	-	•	-	-	-	-
Dhanuggaha-Tissa	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhanusekha/Dhanusekharā	Low	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dharaṇīruha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dhataraṭṭha (a)	Kh	Urban	Campā	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Dhataraṭṭha (b)	-	Urban	Bārāṇasī	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Dhataraṭṭha (c)	Kh	Urban	-	-	-	•	-	-	-	•	-	-	-	-	-	-	-
Dhātupūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dhīrā Therī (a)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Dhīrā Therī (b)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Dhotaka	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Dhūkāri	Br	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dhūketu	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dhūpadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dibbacacakkhu	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dīgha	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Dīghajānu	Kh	Urban	Kakkarapatta	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Dīgha-Kārāyaṇa	-	Urban	Sāvatthī	-	-	-	•	-	-	•	-	-	-	-	-	-	-
Dīghanakha	Br	-	-	-	-	-	•	-	-	-	•	-	-	-	-	-	-
Dīghapiṭṭhi	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dīghasumana	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Dīghatālā	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dīghatapassin	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Dīghāvu (a)	Kh	Urban	Sāvatthī	•	-	-	-	-	-	•	-	-	-	-	-	-	-
Dīghāvu (b)	-	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Dīghāvu (c)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dīghāvu-kumāra (c)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dīghīti	-	Urban	Sāvatthī	•	-	-	-	-	-	•	-	-	-	-	-	-	-
Dīpa	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Dipadādhipati	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dipankara Buddha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	•	-	-	-
Dīpayana	Br	Urban	Kosambī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Disā	Low	Urban	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Disampati	Kh	Urban	Bārāṇasī	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Diṭṭhamaṅgalikā (a)	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Diṭṭhamaṅgalikā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	
Doṇa	Br	-	-	-	•	•	-	-	-	-	-	-	-	-	-	-	-
Dudīpa	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dujīpa/Dudīpa	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dukkhamūla Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Dukūla/Dukūlaka	-	Rural	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dumasāra	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dummukha (a)	Kh	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Dummukha (b)	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Dussadāyaka Thera	Kh	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dussalakkhaṇa	Br	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Duṭṭha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Duṭṭha-kumāra (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Duṭṭha-kumāra (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Duṭṭha-kumārī	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Duyyodhana	-	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Dvebhāra/Vebhāra	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Dveratanīya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekacampakapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekacāriya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekachattiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekacintita Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekacintita Thera (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekadaṃsaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekadhammasavaṇiya Thera (a)	Vessa	Urban	Setavyā	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Ekadhammasavaṇiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekadīpiya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekadīpiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekadussadāyaka Thera	Low	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekajjha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekañjalika Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekañjalika Thera (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekañjaliya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekañjaliya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekapadumiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekapiṇḍadāyikā Therī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekapuṇḍrīka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekapattadāyaka Thera	Low	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekaphusita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekamanadāriya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekāpassita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekaputtika-Brahmadatta	Kh	Urban	Bārāṇasī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Ekarāja (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Ekāsanadāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekāsanadāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekasaṅkhiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekasaññaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekasaññaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekassara Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ekavajjaka-Brahmadatta	Kh	Urban	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Ekavandiya Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ekavihāriya Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ekuddāna/Ekuddāniya Thera	Br	Urban	Sāvatthī	•	-	-	-	-	-	-	•	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Ekuposathikā Therī	Low	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Eḷakamāra	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Eḷeyya	Kh	Urban	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Eraka Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Esukārī (a)	Br	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Esukārī (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gagga (a)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Gagga (b)	Br	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Gagga (c)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gahavaratīriya/Gavaharatīriya Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Gāmaṇī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gāmaṇi-Caṇḍa	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gaṇaka-Moggallāna	Br	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Gaṇḍa	Low	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gandhabba	Low	Urban	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Gandhapūjaka Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Gandhāra	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Gandhathūpiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Gandhodakadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Gandhodakiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Gaṅgamāla	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gaṅgātīriya Thera	-	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Gaṇṭhipupphiya Thera	Low	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Gatasaññaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Gatasaññaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Gatipacchedana	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Gavampati	Vessa	Urban	Bārāṇasī	•	-	•	-	•	-	-	•	-	-	-	-	-	-
Gavesī	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Gayā-kassapa	Br	-	-	•	-	-	-	-	-	-	•	-	•	-	-	-	-
Gāyikā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ghatakumāra	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ghatemaṇḍadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ghatapaṇḍita	Low	Urban	Asitañjana	-	-	-	-	-	•	•	-	-	-	-	-	-	-
Ghaṭāya	Kh	Urban	Kapilavatthu	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Ghaṭīkāra	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ghosasaññaka Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ghosita/Ghosaka	Vessa	Urban	Kosambī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Ghoṭamukha	Br	Urban	Pāṭaliputta	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Giridanta	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Giridāsa	Vessa	Urban	Ujjenī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Girimānanda Thera	Br	Urban	Rājagaha	-	•	-	-	-	-	-	•	-	•	-	-	-	-
Girinelapūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Godatta Thera	Vessa	-	-	-	-	-	-	•	-	-	•	-	-	-	-	-	-
Godha Thera	Kh	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Godhī	Kh	Urban	Kapilavatthu	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Godhika Thera	Kh	Urban	Pāvā	-	-	-	-	•	-	-	•	-	•	-	-	-	-
Goḷakāḷa	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gopaka	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Gopaka Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Gopaka Moggallāna	Br	Urban	Rājagaha	-	-	-	•	-	-	-	•	-	-	-	-	-	-
Gopālā	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gopī/Gopīkā	Kh	Urban	Kapilavatthu	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Gorimanda	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gosāla Thera	-	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Gosīsanikkhapa Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Gotama	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gotama Thera (a)	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Gotama Thera (b)	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Gotama Thera (c)	Kh	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Gotamā/Gotamī (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gotamā/Gotamī (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Govinda	Br	Urban	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Gulissāni	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Guṇa	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Gutijjita	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Guttā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Guttā Therī	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Guttila	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Hāliddakāni/Hālidikāni	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Hārika	Low	Urban	Rājagaha	•	-	-	-	•	-	-	-	-	-	-	-	-	-
Hārita Thera (a)	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Hārita Thera (b)	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Harittaca-kumāra	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Hāsajanaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Hatthā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Hatthaka	Kh	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Hatthaka Āḷavaka	Kh	Urban	Āḷavī	-	•	-	-	•	-	-	-	-	•	-	-	-	-
Hatthāroha	-	Rural	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Hatthārohaputta Thera	Low	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Hatthidāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Hatthipāla (a)	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Hatthipāla (b)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Hemaka	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-	-
Heraññakāni Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Hiṅga Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Hiṅgū Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Huhuṅka	Br	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Icchānaṅgalaka	-	Rural	Icchānaṅgala	-	-	-	-	-	-	-	-	-	-	-	•	-	-
Indasamānagotta	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Indavarī	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Illīsa	Vessa	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Isibhatta Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Isidāsa Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Isidāsī Therī	Vessa	Urban	Ujjenī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Isidinna Thera	Vessa	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Isimuggadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Isisiṅga	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Isidatta	-	Urban	Sāvatthī	-	•	-	•	•	-	-	-	-	-	-	-	-	-
Isidatta Thera	-	Rural	Vaḍḍhagāma	-	-	-	-	•	-	-	•	-	-	-	-	-	-
Jagatidāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jagatikāraka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jāli (a)	Kh	Urban	Jetuttara	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Jāli (b)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Jālina	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Jāliya	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Jambugamika Thera	-	Urban	Campā	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jambuka Thera	-	Urban	Rājagaha	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jambukhādaka	Br	Rural	Nālaka	-	-	-	-	•	-	-	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Jambuphaliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Janaka (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Janaka (b)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Janasandha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Janasandha/Dasaratha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Janasandha/Saccasandha	Kh	Urban	Anoma	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Jāṇussoṇī	Br	Rural	Icchānaṅgala	-	•	•	•	•	•	-	-	-	-	-	-	-	-
Januttama	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jarā	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Jaṭā-Bhāradvāja	Br	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Jaṭilagāhī	-	Urban	Jaṭilagaha	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Jaṭiḷa/Jaṭika	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Jātimanta	Br	Urban	Vettavatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Jātipūjaka Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Jātipupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jatukaṇṇī/Jatukaṇṇika	Kh	Urban	Haṃsavatī	-	-	-	-	-	•	-	-	-	•	-	-	-	-
Javahaṃsaka Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jayadissa	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Jayampati	Kh	Urban	Kusinārā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Jayasena (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Jayasena (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Jayasena (c)	Kh	Urban	Rājagaha	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Jetakumāra	Kh	Urban	Sāvatthī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Jentā/Jentī	Kh	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Jenta Thera	-	Rural	Jenta	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Jeta	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Jinadatta	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Jīta	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Jitamitta/Vijitamitta	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Jīvā	Kh	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Jīvaka-Komārabhacca	Low	Urban	Rājagaha	•	•	-	•	•	-	•	-	-	-	-	-	-	-
Jotidāsa Thera	Br	Rural	Pādiyattha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Jotika	-	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Jotipāla (a)	Br	Urban	Vehaliṅga	-	-	-	•	-	-	•	-	-	•	•	-	-	-
Jotipāla (b)	Br	Urban	Bārāṇasī	-	•	•	-	-	-	-	-	-	-	-	-	-	-
Jotipāla (c)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Jotirasa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jotiya	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jūjaka	Br	Rural	Dunniviṭṭha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Juṇha (a)	-	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Juṇha (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Jutindhara (a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Jutindhara (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kaccānagotta	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Kaccānī	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaccāyana Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kadalīphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kadamapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kajaṅgalā	-	Urban	Kajaṅgala	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kāka	Low	Urban	Ujjenī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Kākatī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kakkaṭa	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kakkārupūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kakkārupupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Kakudha/Kakkaṭa	-	Rural	Nādikā	-	-	•	-	•	-	-	-	-	-	-	-	-	
Kakudha (a)	Kh	Urban	Koḷiyanagara	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Kakudha (b)	-	Urban	Koḷiyanagara	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Kakudha (c)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kakusandha Buddha	Br	Urban	Khemavatī	•	-	•	•	•	-	•	•	-	-	-	-	-	-
Kāḷa (a)	-	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāḷa (b)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Kalābhū	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāḷadevala	-	Urban	Kapilavatthu	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāḷahatthi	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kālaka	Vessa	Urban	Sāketa	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kāḷaka	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāḷakaṇṇī	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāḷakhemaka/Khemaka	Kh	Urban	Kapilavatthu	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Kalaṇḍuka	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kalambadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kālārajanaka	Kh	Urban	Mithilā	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Kalārakkhattiya	Kh	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Kaḷāramatthuka	-	Urban	Vesālī	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Kāḷasena	Kh	Urban	Sāketa	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāḷasumana	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Kāḷī (a)	Low	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Kāḷī (b)	Low	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Kāḷī (c)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāḷigodhā	Kh	-	-	-	•	-	-	•	-	-	•	-	-	-	-	-	-
Kāḷī Kuraragharikā	-	Urban	Kuraraghara	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Kalimbha/Kalimma	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kāliṅga	Kh	Urban	Dantapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāliṅga-Bhāradvāja	Br	Urban	Dantapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāḷudāyī/Udāyī	-	Urban	Kapilavatthu	-	•	-	-	•	-	•	•	-	•	-	-	-	-
Kalyāṇaka	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāmabhū	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Kāmanīta	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṃsa/Mahākaṃsa	Kh	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṃsa Bārāṇasiggaha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṃsassa	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāṇā	-	-	-	•	•	-	-	-	-	•	-	-	-	-	-	-	-
Kāṇamātā	-	-	-	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Kaṇaverapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kañcanadevī	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kañcanaveḷa	Kh	Urban	Sudhaññavatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Kandalīpupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kaṇḍarāyana	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kaṇḍari	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṇha (a)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Kaṇha (b)	Kh	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṇha (c)	Low	Urban	Kapilavatthu	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Kaṇhadinna Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kaṇhadīpāyane	Br	Urban	Kosambī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṇhājinā	Kh	Urban	Ariṭṭhpura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṇha Vāsudeva	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṅkhā-Revata Thera	-	Urban	Sāvatthī	-	•	-	•	-	-	-	•	-	•	-	•	-	-
Kaṇṭaka/Kaṇḍaka	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Kaṇṭakā/Kaṇḍakā	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Kāpaṭhika/Kāpaṭika	Br	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Kapila (a)	Br	Urban	Sotthivatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kapila (b)	Br	Urban	Sāgala	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kapila (c)	-	Rural	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Kapiṭṭhhaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kappa	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Kappakumāra	Br	-	-	-	-	-	-	•	-	•	-	-	-	-	-	-	-
Kappa/Kapparukkhiya Thera	Br	-	-	-	-	-	-	•	-	-	•	-	•	-	-	-	-
Kappaṭakura Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kappa Thera	-	Urban	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Kappitaka Thera	-	Rural	-	•	-	-	-	-	-	-	-	-	-	-	-	•	-
Kāraṇapālī	Br	Urban	Vesālī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Karaṇḍu/Karaṇḍaka	Kh	Urban	Dantapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāraṇḍiya	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Karaṇīyavimāna	-	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Kasī-Bhāradvāja	Br	Rural	Ekanāḷā	-	-	-	-	•	•	-	-	-	-	-	-	-	-
Kassapa (a)	Br	-	-	•	•	•	•	-	-	-	-	-	-	-	-	-	-
Kassapa (b)	-	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Kassapa (c)	-	Urban	Uruvelā	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kassapa (d)	-	-	-	-	-	-	•	•	-	-	-	-	-	-	-	-	-
Kassapa (e)	Br	-	-	•	•	•	•	-	-	•	-	-	-	-	-	-	-
Kassapa (f)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kassapa (g)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kassapa (h)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kassapa Buddha	Br	Urban	Bārāṇasī	•	•	•	•	•	•	•	-	-	-	•	-	-	-
Kassapa Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kassapagotta (a)	Br	Rural	Vāsabhagāma	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Kassapagotta (b)	Br	Urban	Paṅkadhā	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kassapagotta (c)	Br	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Kasumāriphaliya Thera	Br	Rural	Pādiyattha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kaṭāhaka	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kaṭamorakatissaka	-	-	-	•	-	-	-	•	-	-	-	-	-	-	-	-	-
Kaṭissabha	-	Rural	Nādikā	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Katissaha	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Kaṭissaha Thera	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Kāṭiyāna Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Kātiyānī/Kaccānī	-	Urban	Kuraraghara	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kaṭṭhvāhana	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kāvinda	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kekarājā	Kh	Urban	Kekaka	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Keniya/Keṇiya	Br	Urban	Āpaṇa	•	-	-	•	-	•	-	-	-	•	-	-	-	-
Kesakārī	Br	Urban	Āpaṇa	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Kesarapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kesava/Kesi	-	-	-	-	-	-	-	•	-	•	-	-	-	-	-	-	-
Kesi	Low	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Kesinī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ketumā	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Ketumbarāga	-	-	-	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Kevaddha/Kevaṭṭa	Vessa	Urban	Nālandā	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Kevaṭṭa	Br	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Khajjakadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Khaṇḍa	Kh	Urban	Bārāṇasī	-	-	•	-	-	-	•	-	-	•	•	-	-	-
Khaṇḍadeva	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Khaṇḍahāla	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Khaṇḍaphulliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Khaṇḍasumana	Kh	Urban	Pāvā	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Khaṇḍadevīputta	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Khema (a)	Kh	-	-	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Khema (b)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Khema/Khemaka (a)	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Khema/Khemaka (b)	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Khemā (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Khemā (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Khemā (c)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Khemaṅkara	Kh	Urban	Khemavatī	-	-	•	-	-	-	-	-	-	-	•	-	-	-
Khemaṅkara Thera	-	-	-	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Khemā Therī (a)	Kh	Urban	Sāgala	-	•	-	-	•	-	•	•	-	-	•	-	-	-
Khemā Therī (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Khitaka Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Khomadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Khuddaka-Tissa Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Khujjasobhita Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Khujjuttarā	Low	Urban	Kosambī	-	•	-	-	•	-	•	-	-	-	-	-	-	-
Kikī	Kh	Urban	Bārāṇasī	-	-	•	•	-	-	•	-	-	•	-	-	-	-
Kikī-Brahmadatta	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Kilañjadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kimbila/Kimila	Kh	Urban	Kapilavatthu	•	•	-	•	•	-	•	•	-	•	-	-	-	-
Kiṃsukapūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kiṃsukapupphiya Thera	Br	Urban	Bārāṇasī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kiṇṇarā/Kinnarā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kirapatika	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Kisāgotamī (a)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kisāgotamī (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Kisāgotamī (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Kisāgotamī Therī	Vessa	Urban	Sāvatthī	-	•	-	-	•	-	•	•	-	•	-	-	-	-
Kisalayapūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kisasaṅkicca	-	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Kisa-Vaccha/Vaccha-Kisa	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kitava	Kh	Urban	Rājagaha	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Kitavāsa	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kokālika/Kokāliya (a)	Br	-	-	•	-	-	-	-	-	•	-	-	-	-	-	-	-
Kokālika/Kokāliya (b	Vessa	Rural	Kokāli	-	•	-	-	•	-	•	-	-	-	-	-	-	-
Kokilā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Komāyaputta	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Koṇāgamana Buddha	Br	Urban	Sobhavatī	-	-	•	-	•	-	•	-	-	-	•	-	-	-
Koñca	Kh	Urban	Mantavatī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Koṇḍañña Buddha	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Korakalamba/Korakalambaka	Br	Urban	Sotthivatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Korakkhattiya/Korakhatta	Kh	-	-	-	-	•	-	-	-	•	-	-	-	-	-	-	-
Koraṇḍapupphiya Thera (a)	Vessa	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Koraṇḍapupphiya Thera (b)	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sāvatthīdevī	Kh	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sāvatthīvihārī Thera	-	Urban	Vesālī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kosambika/Kosambaka	Kh	Urban	Kosambī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kosika	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kosiya Thera	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Kosiyāyana	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Kosiyāyānī	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kosumbaphaliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Koṭumbaariya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kuddālaka Paṇḍita	Low	Urban	Bārāṇasī	-	•	-	-	-	-	•	-	-	-	-	-	-	-
Kulavaddhana	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kulla Thera	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Kumāra-Kassapa	-	Urban	-	•	•	-	-	-	-	•	-	-	•	-	-	-	-
Kummāsadāyaka Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kumudadāyaka Thera	Br	Urban	Bharukaccha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kumudamāliya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kumudamāliya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kuṇḍadhāna	Br	Urban	Sāvatthī	-	•	-	•	-	-	-	•	-	•	-	-	-	-
Kuṇḍaka-kumāra Khantivādī	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kuṇḍala/Kuḷakuṇḍala Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kuṇḍaliya	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Kuṇḍinagarīya Thera	Low	Urban	Vesālī	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Kuñjara	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Kuraṅgavī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kureñjiyaphaladāyaka Thera	Vessa	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kusa	Kh	Urban	Kusinārā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Kusaṭṭakadāyaka Thera	Br	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kūṭadanta	Br	Rural	Khānumata	-	-	•	-	-	-	•	-	-	-	-	-	-	-
Kuṭajapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kuṭidāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kuṭidhūpaka Thera	-	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kuṭivihārī Thera (a)	Kh	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Kuṭivihārī Thera (a)	-	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Kuṭumbiyaputta-Tissa Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Lakhumā	-	Rural	-	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Lakkhaṇa (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Lakkhaṇa (b)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Lakkhaṇa Thera	-	-	-	•	-	-	-	•	-	-	-	-	-	-	-	-	-
Lakkhī/Siri	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Lakuṇṭaka-Bhaddiya Thera	-	Urban	Sāvatthī	-	•	-	-	•	-	-	•	-	•	-	•	-	-
Lāḷudāyī Thera	-	-	-	•	•	-	•	-	-	•	-	-	-	-	-	-	-
Lasuṇadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Latā	-	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Lohicca (a)	Br	Urban	Makkarakaṭa	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Lohicca (b)	Br	Rural	Sālāvatikā	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Lohitaka	-	Urban	Sāvatthī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Lolā	Br	Urban	Vesālī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Lomahaṃsa Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Lomasakaṅgiya Thera	Kh	Urban	Kapilavatthu	-	-	-	•	-	-	-	•	-	•	-	-	-	-
Lomasakassapa	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Losaka-Tissa Thera	Low	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Maccharikosiya	Vessa	Urban	Sakkhara	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Maddarūpī	Kh	Urban	Kapilavatthu	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Maddava	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Maddī	Kh	Urban	Sāgala	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Madhudāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Madhumaṃsadāyaka Thera	Low	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Madhupiṇḍika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Madhurapācikā	-	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Māgandiya	Br	Urban	Kammāsadamma	-	-	-	•	•	-	-	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Maggadattika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	
Maggadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Maggasaññaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Māgha (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Māgha (b)	-	Urban	Rājagaha	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Maghavapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahācūlanī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahādeva Thera	-	-	Bhaggari	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahādhana (a)	-	Urban	Rājagaha	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Mahādhana (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahādhanaka	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahādhana-Kumāra	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahādundubhi	Kh	Urban	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Mahāgavaccha Thera	Br	Rural	Nāḷaka	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Mahājāli Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Mahājanaka (a)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahājanaka (b)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahaka	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Mahākāḷa Thera	Vessa	Urban	Setavyā	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Mahākāliṅga	Kh	Urban	Dantapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahā-Kaccāna	Br	Urban	Ujjenī	•	•	-	•	•	-	•	•	-	•	-	-	-	-
Mahā-Kañcana	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahā-Kappina Thera	Kh	Urban	Kukkuṭavatī	•	•	-	•	•	-	•	•	-	-	-	-	-	-
Mahā-Kassapa Thera	Br	Rural	Mahātittha	-	•	•	•	•	-	•	•	-	•	-	-	-	-
Mahaka Thera	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Mahā-Koṭṭhita Thera	Br	Urban	Sāvatthī	•	•	•	•	•	-	-	•	-	•	-	-	-	-
Mahāli/Oṭṭhaddha	Kh	Urban	Vesālī	-	•	-	-	-	-	•	-	-	•	-	-	-	-
Mahāmāyā/Māyā	Kh	Urban	Devadaha	-	-	•	-	-	•	•	•	-	-	•	-	-	-
Mahā-Moggallāna Thera	Br	Rural	Kolitagāma	•	•	-	•	•	-	-	-	•	-	-	-	-	-
Mahānāga Thera (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahānāga Thera (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahānāma (a)	Kh	Urban	Kapilavatthu	•	•	•	•	•	-	•	-	-	-	-	-	-	-
Mahānāma (b)	Kh	Urban	Vesālī	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Mahānāma Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahānela	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahānidāna	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahānigghosa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahāpaduma	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāpajāpatī Gotamī	Kh	Urban	Devadaha	•	•	-	•	-	-	•	-	-	•	-	-	-	-
Mahāpanāda	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāpanthaka Thera	Vessa	Urban	Rājagaha	-	•	-	-	-	-	•	•	-	-	-	-	-	-
Mahāpiṅgala	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāpuḷina	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahāpatāpa/Mahāpatāpana	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāpatāpa (a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahāpatāpa (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahārakkhita Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahārāma	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahāratha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahārohita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahāruci	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahāsāgara	Kh	Urban	Madhurā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāsammata	Kh	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāsaṅgharakkhita	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Mahāsīlava	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāsīva Thera (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāsīva Thera (b)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Mahāsubhaddā (a)	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāsubhaddā (b)	Kh	Urban	Kusinārā	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Mahāsudassana	Kh	Urban	Kusinārā	-	-	•	-	•	-	•	-	•	-	-	-	-	-
Mahātissa	-	-	Bhaggari	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahāvajjita	Kh	Urban	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Mahāvaṃsaka-Tissa Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahiṃsāsa	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mahisamanta	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mahosaddha	Vessa	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Majjhantaka Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Makhilā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Makhilā (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Makkhali-Gosāla	Low	Rural	Saravana	•	•	•	•	-	-	•	-	-	-	-	-	-	-
Malaya-Mahādeva Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Malitavambha Thera	Br	Urban	Bharukaccha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Mallika	Kh	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mallikā	Kh	Urban	Sāvatthī	•	•	•	•	•	-	•	-	-	-	-	•	-	-
Mālunkyāputta Thera	-	Urban	Sāvatthī	-	•	-	•	•	-	-	•	-	-	-	-	-	-
Māluta	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mānacchidda Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Mānadiṇṇa	-	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Mānatthaddha/Janta Thera	Br	Urban	Sāvatthī	-	-	-	•	•	-	-	•	-	-	-	-	-	-
Mānatthaddha Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Māṇava Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Mañcadāyaka Thera (a)	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mañcadāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Maṇḍapadāyikā Therī	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mandāravapūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Maṇḍavya	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mandhātā	Kh	Urban	Rājagaha	-	•	-	-	-	-	•	•	-	-	-	-	-	-
Maṇḍissa	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Maṅgala (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Maṅgala (b)	Br	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Maṅgala (c)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Maṅgala (d)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Maṅgala Buddha (a)	Kh	Urban	Uttara	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Maṅgala Buddha (b)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Maṇicūḷaka	Br	Urban	Rājagaha	•	-	-	-	•	-	-	-	-	-	-	-	-	-
Maṇipūjaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Maṇipūjaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mañjarīpūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Manoja	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Manomaya Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Mantānī (a)	Br	Urban	Rājagaha	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Mantānī (b)	Br	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Mantī	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mantidatta/Datta Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mātaṅga (a)	Low	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mātaṅga (b)	-	Rural	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-
Mātaṅga Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Mātaṅgaputta Thera	-	Rural	-		-	-	-	-	-	-	•	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Maṭṭakuṇḍali/Maṭṭhakuṇḍali	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Mātuluṅgaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Medakathalikā	Low	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Medhaṅkara Buddha	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Megha (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Megha (a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Meghabba/Meghava	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Meghiya/Buddhasaññaka Thera	Kh	Urban	Kapilavatthu	-	•	-	-	-	-	-	•	-	•	-	•	-	-
Mekhaladāyikā Therī	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Meḷajina Thera	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Meṇḍaka	-	Urban	Bhaddiya	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Meṇḍasira/Meṇḍasīsa Thera	Low	Urban	Sāketa	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Meṇḍissara	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Methula	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Mettā Therī	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Mettagū Thera	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-	-
Mettaji Thera	Br	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Metteya Thera	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Mettikā Therī	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Mettiya Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Mettiyā	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Miga	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Migajāla Thera	-	Urban	Sāvatthī	-	-	-	-	•	-	-	•	-	-	-	-	-	-
Migājina	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Migaketu	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Migalaṇḍika	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Migāra	Vessa	Urban	Sāvatthī	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Migāra Rohaṇeyya	Vessa	Urban	Sāvatthī	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Migasālā	-	Urban	Rājagaha	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Migasira Thera	Br	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Miñjavaṭaṃsakiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mittā/Metta Therī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Mittagandhaka	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mittavindaka	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Moggalla	-	Urban	Bārāṇasī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Mogharāja Thera	Br	-	-	-	•	-	•	•	•	-	-	-	•	-	-	-	-
Moliya-Phagguna Thera	-	-	-	-	-	-	•	•	-	-	-	-	-	-	-	-	-
Moliyasīvaka	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Morahatthiya/Senaka Thera	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Mucalinda/Mujalinda	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Muditā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mudita Thera	Low	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Mudulakkhaṇā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mudusitā	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mūgapakkha	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Mujalinda	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Munāli	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Muṇḍa	Kh	Urban	Pāṭaliputta	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Muraja	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Mūsikā	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mūsila	-	Urban	Ujjenī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Mūsila Thera	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Muttā	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Muttā Therī (a)	B:	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Muttā Therī (b)	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Muṭṭhika	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Muṭṭhipūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Muṭṭhipupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nadī-Kassapa	Br	-	-	•	-	-	-	-	-	-	•	-	-	-	-	-	-
Nāga (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nāga (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Nāgadatta Thera	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Nāgamuṇḍā	Low	Urban	Kapilavatthu	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nāgapupphiya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nāgapupphiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nāgasamālā	-	-	-	-	-	-	-	-	-	•	-	•	-	•	-	-	-
Nāgasamāla Thera (a)	Kh	Urban	Kapilavatthu	-	-	-	•	-	-	•	•	-	•	-	•	-	-
Nāgasamāla Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nāga Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Naggaji	Kh	Urban	Takkasilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Najjūpama Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nagakesarīya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nāgita Thera (a)	Br	-	-	-	•	•	-	-	-	•	-	-	-	-	-	-	-
Nāgita Thera (b)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Nakulā (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nakulā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nakulamātā	-	Urban	Suṃsumāragiri	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Nakulapitā	-	Urban	Suṃsumāragiri	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Nālaka	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Naḷakuṭidāyaka Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nālijaṅgha	Br	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Nālikeradāyaka Thera	Low	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Naḷinakesariya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Naḷinikā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nāḷikīra/Nāḷikera	Kh	Urban	Dantapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
cntilāṇasaññaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
cntilāṇathavika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nanda (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nanda (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	•	-
Nanda (c)	-	-	-	-	-	-	-	-	-	-	-	-	•	•	-	-	-
Nanda (d)	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nanda (e)	Br	Urban	Takkasilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nandā (a)	Br	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Nandā (b)	-	-	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Nandā (c)	-	Rural	Macalagāma	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nandā (d)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Nandā (e)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Nandā (f)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nandā (g)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nandādevī	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nandagopā	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nanda-Gopālaka	Low	Urban	Kosambī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Nandaka (a)	Kh	Urban	Vesālī	•	-	-	-	•	-	-	-	-	-	-	-	-	-
Nandaka (b)	-	Urban	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Nandaka Thera (a)	Vessa	Urban	Sāvatthī	-	•	-	-	-	-	-	•	-	•	-	-	-	-
Nandaka Thera (b)	-	Urban	Campā	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Nanda-Māṇava (a)	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Nanda-Māṇava (b)	Br	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Nandarāmā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Nandasena	-	Rural	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Nanda Thera (a)	Kh	Urban	Kapilavatthu	•	•	-	-	-	-	•	•	-	•	-	•	-	-
Nanda Thera (b)	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nandā/Rūpanandā Therī	Kh	Urban	Kapilavatthu	-	•	-	-	-	-	-	-	-	•	-	-	-	-
Nanda-Kumāputta Thera	-	Urban	Veḷukaṇḍa	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Nanda-Kumāra	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nanda-Vaccha	-	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Nandisena	-	Urban	Potali	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nandivaḍḍha	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Nandavatī	Br	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Nandivisāla	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Nandiya (a)	-	-	-	-	-	-	•	•	-	-	-	-	-	-	-	-	-
Nandiya (b)	Kh	Urban	Kapilavatthu	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Nandiya (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nandiya Thera	Kh	Urban	Kapilavatthu	•	-	-	-	-	-	-	•	-	•	-	-	-	-
Nanduttara	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Nanduttarā Therī	Br	Urban	Kammāssadamma	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Nārada (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Nārada (b)	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nārada (c)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nārada (d)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nārada (e)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nārada (f)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nārada (g)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nārada Buddha	Kh	Urban	Dhaññavatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Nārada Thera	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Naruttama	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nāsamāla Thera	Kh	Urban	Kapilavatthu	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Naṭkuvera	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Navakammika-Bhāradvāja	Br	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Nāvindakī	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Nehātakamuni Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Nesāda	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Niddā	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Nigaṇṭha-Nāthaputta	Kh	Urban	Vesālī	•	•	•	•	•	-	•	-	-	-	-	-	-	-
Nigguṇḍipupphiya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nigguṇḍipupphiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nigrodha (a)	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Nigrodha (b)	Vessa	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nigrodha (c)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nigrodha-Kappa Thera	-	-	-	-	-	-	-	•	•	-	•	-	-	-	-	-	-
Nigrodha Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Nikaṭa	-	Rural	Ńatikā	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Nikaṭa Thera	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Nilavāsī Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Nilīya	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nimi/Nemi	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Nimi Buddha	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Nimitta	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nimittasaññaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nimittavyākaraṇīya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nirabbuda	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nisabha (a)	-	-	-	-	-	-	-	-	-	•	-	-	•	•	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Nisabha (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Nisabha Thera	Kh	Urban	Koḷiyanagara	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Nissenidāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Nīta Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Nītha Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Okkāka (a)	Kh	Urban	Kapilavatthu	-	-	•	-	-	•	-	-	-	-	-	-	-	-
Okkāka (b)	Kh	Urban	Kusinārā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Oparakkhī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Opavuhya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pabbata	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pabhāvatī	Kh	Urban	Sāgala	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paccāgamanīya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Paccanīkasāta	Br	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Paccaya Thera	Kh	Urban	Rohiṇī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Pacetana	Kh	Urban	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Pādalola-Brahmadatta	Kh	Urban	Bārāṇasī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Pādañjali	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pādapāvara	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pādapīṭiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pādapūjaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pādapūjaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padasaññaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padavikkamana Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Paduma (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Paduma (b)	Kh	Urban	Saraṇa	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Paduma (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Paduma (d)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paduma (e)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Padumā (a)	Vessa	Urban	Bhaddiya	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Padumā (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Padumā (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Padumā (d)	Kh	Urban	Anoma	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Padumā (e)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Padumā (f)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Padumā (g)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Paduma Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumacchadaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumadhāriya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumakesariya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumakūṭāgāriya Thera	Low	Rural	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumapūjaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumapūjaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumissara	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Padumuttara Buddha (a)	Kh	Urban	Haṃsavatī	-	-	-	•	•	-	•	-	-	•	-	-	-	-
Padumuttara Buddha (b)	-	-	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-
Pahārāda	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Pahasambahula	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pajāka	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pajjuna	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Pakkha Thera	Kh	Urban	Devadaha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Pakudha-Kaccāyana	Br	-	-	•	-	•	•	•	-	•	-	-	-	-	-	-	-
Palaṅkadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pālita (a)	Kh	Urban	Sumaṅgala	-	-	-	-	-	-	•	-	-	-	•	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Pālita (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Pamatta	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pamokkharaṇa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Paṃsukūlasaññika Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Panasaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pañcadīpadāyikā Therī	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pañcadīpika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pañcahatthiya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pañcahatthiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pañcakaṅga	Low	Urban	Sāvatthī	-	-	-	•	•	-	-	-	-	-	-	-	-	-
Pañcālacaṇḍa (a)	-	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pañcālacaṇḍa (b)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pañcālacaṇḍa (c)	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pañcālacaṇḍī	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pañcālī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pañcaṅguliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pañcapāpā	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pañcavuddha-kumāra	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paṇḍaka	-	Rural	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Paṇḍita	Vessa	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paṇḍitakumāraka	Kh	Urban	Vesālī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Paṇḍuka	-	Urban	Sāvatthī	•	-	-	-	-	-	•	-	-	-	-	-	-	-
Paṇḍukaṇṇa	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paṇḍuputta	Kh	Urban	Kapilavatthu	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Paṅga Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Paṇṇadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pāpaka	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pāpanivāniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Parantapa	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pārāpariya Thera	Br	Urban	Sāvatthī	-	-	-	•	-	-	-	•	-	-	-	-	-	-
Parappasādaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pārāsariya (a)	Br	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Pārāsariya (b)	Br	Urban	Takkasilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pārāsariya (c)	Br	Urban	Takkasilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pārāsariya Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Pārikā/Pārī	Low	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paripuṇṇaka Thera	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Pasenadi	Kh	Urban	Sāvatthī	•	•	•	•	•	-	•	-	-	-	-	•	-	-
Passī Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Passika Thera	Br	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Paṭācārā	Kh	Urban	Dantapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paṭācārā Therī	Kh	Urban	Sāvatthī	-	•	-	-	-	-	•	•	-	•	-	-	-	-
Pāṭala	Low	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paṭhavidundubhi	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pāṭihīrasaññaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pāṭika (a)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Pāṭika (b)	-	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Pāṭikaputta	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Paṭikolamba	Low	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Paṭisaṅkhāra	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Paṭṭadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Patthodanadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pattipupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pāvārika/Pāvāriya	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Pavattā Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Paviṭṭha Thera	Br	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Pāyāsadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pāyāsi	Kh	Urban	Setavyā	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Pessa	Low	Urban	Campā	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Phagguna	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Phaladāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Phaladāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Phaladāyaka Thera (c)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Phaladāyaka Thera (d)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Phaladāyaka Thera (e)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Phalagaṇḍa	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Phalikasandāna	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Phārusaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Phull'a	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Phussā	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Phussa Buddha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	•	-	-	-
Phussadeva	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Phussadeva Thera (a)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Phussadeva Thera (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Phusatī	Kh	Urban	Sāgala	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Pilinda-vaccha	Br	Urban	Sāvatthī	•	•	-	-	-	-	-	-	-	-	-	•	-	-
Piliya	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Piliyakkha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pilotika	-	-	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-
Piṇḍapātika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Piṇḍola	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Piṇḍola-Bhāradvāja	Br	Urban	Kosambī	•	•	-	-	•	-	•	•	-	•	-	-	-	-
Piṅgala (a)	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Piṅgala (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Piṅgalakoccha	Br	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Piṅgiya	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Piṅgiya-māṇava	Br	Urban	Sāvatthī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Piṅgiyānī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Piṅgiyānin	Br	Urban	Vesālī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Piṅguttara	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Piyadassī Buddha (a)	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Piyadassī Buddha (b)	-	Urban	Sudhaññavatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Piyaka	Vessa	Urban	Pāṭaliputta	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Piyālaphaladāyaka Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Piyālapupphiya Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Piyañjaha Thera	Kh	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Pokkharakkhī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pokkharasādi	Br	Urban	Ukkaṭṭhā	-	-	•	•	-	•	-	-	-	-	-	-	-	•
Polajanaka	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Posāla	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Potaliputta	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Potaliya	-	Urban	Āpaṇa	•	•	-	•	-	-	-	-	-	-	-	-	-	-
Poṭṭhadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Poṭṭhapāda	-	-	-	-	-	•	•	-	-	•	-	-	-	-	-	-	-
Poṭṭhapāda Thera	Low	Urban	Vesālī	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Poṭṭhila/Poṭhila Thera	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Poṭṭhika/Poṭṭiya	Vessa	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pubbaṅgamaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Pukussa (a)	Kh	Urban	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Pukussa (b)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pukussa (c)	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Pukkusāti	Kh	Urban	Takkasilā	-	-	-	•	•	-	-	-	-	•	-	-	-	-
Pulinacaṅkamiya Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pulinapūjaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pulinapūjaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pulinathūpiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pulinuppādaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Punabbusaka	-	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Punabbasumitta	Vessa	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Puṇṇa	Vessa	Urban	Rājagaha	-	•	-	•	•	-	-	-	-	-	-	-	-	-
Puṇṇā (a)	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Puṇṇā (b)	Low	Urban	Ukkaṭṭhā	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Puṇṇa/Puṇṇaka Thera	-	Urban	Suppāraka	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Puṇṇā Therī	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Puṇṇā/Puṇṇikā Therī	Low	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Punnāgapupphiya Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Puṇṇaka	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Puṇṇaka Thera	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Puṇṇa-Koliyaputta	Kh	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Puññalakkhaṇā	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Puññavaddhava	Kh	Urban	Saraṇa	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Puṇṇa-Mantānīputta	Br	Rural	Donavatthu	-	•	-	•	•	-	•	-	-	•	-	-	-	-
Puṇṇaji	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Puṇṇiya	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Puppha Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Pupphacaṅgotiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pupphachadaniya Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pupphachattiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pupphadhāraka	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pupphāsaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pupphathūpiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Pupphita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Purāṇa (a)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Purāṇa (b)	-	Urban	Sāvatthī	-	•	-	•	•	-	-	-	-	-	-	-	-	-
Pūraṇa-Kassapa	Br	-	-	•	•	•	•	•	-	-	-	-	-	-	-	-	-
Puthujjana	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rādhā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Rādha Thera	Br	Urban	Rājagaha	-	•	-	-	•	-	-	•	-	•	-	-	-	-
Rāhulamātā	Kh	Urban	-	•	•	-	-	-	•	-	-	-	•	-	-	-	-
Rāhula Thera	Kh	Urban	Kapilavatthu	•	•	-	-	•	-	•	•	-	•	-	-	-	-
Rājadatta Thera	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Rajjumālā	Low	Urban	Gayā	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Rakkhita Thera (a)	Kh	Urban	Mithilā	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Rakkhita Thera (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rāma (a)	Br	-	-	-	-	•	•	-	-	•	-	-	-	-	-	-	-
Rāma (b)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rāma (c)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rāma (d)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rāmā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rāmā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Ramaṇīyakuṭika Thera	Kh	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Ramaṇīyavihārī Thera	Vessa	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Rāmaputta	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Ramma (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Ramma (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Ramma (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Rammā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Rammaka	Br	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Raṃsisaññaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Raṃsisaññaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ratanapajjala/Ratanapattaka	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Rattapāṇi	Low	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Raṭṭhapāla	-	Urban	Thullakoṭṭhita	•	•	-	•	-	-	-	-	-	-	-	-	-	-
Rattipupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Reṇu (a)	Kh	Urban	Bārāṇasī	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Reṇu (b)	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Reṇupūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Revata	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Revata Buddha	Kh	Urban	Sudhaññavatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Revata Khadiravaniya Thera	Br	Rural	Upatissa	•	•	-	•	-	-	-	•	-	•	-	-	-	-
Rohaṇa	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Rohiṇeyya	-	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rohiṇī	Low	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rohiṇī Therī	Br	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Rohita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Roja (a)	Kh	Urban	Kusinārā	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Roja (b)	Kh	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Romasa Buddha (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Romasa Buddha (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Rucī (a)	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Rucī (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Ruci	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Rucidevī	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Rucigatta	Br	Urban	Sobhavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ruhaka	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Rujā	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sabbābhibhū Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sabbadassī	Br	Urban	Sumaṅgala	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sabbadatta	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sabbadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sabbagahana	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sabbagandhiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sabbaka/Sappaka	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sabbakāma	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sabbakāmā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sabbakāmin	Kh	Urban	Vesālī	•	-	-	-	-	-	-	•	-	-	-	-	-	-
Sabbakittika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sabbamitta	-	-	-	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Sabbaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sabhāsammata	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sabbattha-abhivassī	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sabbosadha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sabhiya	Br	-	-	-	-	-	•	•	-	-	-	-	-	-	-	-	-
Sabhiya Thera	Low	Urban	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Sacakkhu	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saccā	Kh	Urban	Vesālī	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Sacca	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	
Saccaka	Br	Urban	Vesālī	-	-	-	•	-	-	•	-	-	-	-	-	-	-
Saccasaññaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saddhā	-	Urban	Sāvatthī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sādhīna	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sāgara (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sāgara (b)	Kh	Urban	Sobhana	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sāgara (c)	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sāgara (d)	Kh	Urban	Madhurā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sāgata	-	-	-	-	-	-	-	-	-	-	-	-	•	•	-	-	-
Sahadeva	Kh	Urban	Indapatta	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sahassāra	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sahassaratha (a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sahassaratha (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sajjha	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sajjhadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sakacittaniya Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sākha	Vessa	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sakiṃsammajjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sakula	Kh	Urban	Sāketa	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sakulā	-	-	-	-	-	-	•	-	-	-	•	-	•	-	-	-	-
Sakuladāyin	-	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Sakulā Therī	Br	Urban	Sāvatthī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sāla	Kh	Urban	Campā	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sālakusumiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sālaḷamāliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sālaḷamaṇḍiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sālaḷapupphadāyaka Thera	Vessa	Urban	Aruṇavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sālaḷapupphikā Therī	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sālapupphadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sālapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sāḷha (a)	Kh	Urban	Vesālī	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Sāḷha (b)	-	-	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Sāḷha (c)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sāḷha Migāranattā	Vessa	Urban	Sāvatthī	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Sāgata Thera	-	-	-	•	•	-	-	-	-	•	-	-	•	-	-	-	-
Sālavatī	-	Urban	Rājagaha	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sālissara	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sāliyā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sāma	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Sāmā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sāmā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sāmā (c)	-	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Samādapaka Thera	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samalaṅkata	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samaṇa	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Samaṇā/Samaṇī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Samaṇaguttā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Samaṇaguttaka	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Samaṅaga	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Samaṅagī	Kh	Urban	Sudhaññavatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sāmaññakāni Thera	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sāmaṇḍakāni	-	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Samantabhadda	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Samantacakkhu(a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samantacakkhu(b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samantacchadana	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samantadharaṇa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samantagandha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samantanemi	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samantapāsādika (a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samantapāsādika (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samantavaruṇa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sāmā Therī (a)	-	Urban	Kosambī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sāmā Therī (b)	-	Urban	Kosambī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Samavattakkhandha	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sāmāvatī	Vessa	Urban	Bhaddavatī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sambala (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sambala (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sambhava (a)	-	-	-	-	-	•	-	•	-	•	-	-	-	•	-	-	-
Sambhava (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sambhava (c)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sambhava (d)	Kh	Urban	Indapatta	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sambhūta	Low	Urban	Ujjenī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sambhūta Thera (a)	-	-	-	•	-	-	-	-	-	-	•	-	-	-	-	-	-
Sambhūta Thera (b)	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sambulā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sambula-Kaccāna Thera	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sāmidatta	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Samidhi Thera	-	Urban	Rājagaha	-	•	-	•	•	-	-	•	-	-	-	-	-	-
Samitigutta Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Samudda (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Samudda (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Samuddā	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Samogadha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samotthata	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sampasādaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samphusita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samuddadatta	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Samuddajā	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Samuddakappa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Samuddavijayā	Kh	Urban	Roruva	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Samuddhara	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saṃvara (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Saṃvara (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Saṃvasita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saṃyama	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sandaka	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sandha	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sandhāna	-	Urban	Rājagaha	-	•	•	-	•	-	-	-	-	-	-	-	-	-
Sandhita Thera	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sandho-Kaccāyano	Br	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Saṅgadāsī/Saṅgadāyikā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Saṅgamaji Thera	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	-	•	-	-
Saṅgārava (a)	Br	Rural	Caṇḍalakappa	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Saṅgārava (b)	Br	Urban	Rājagaha	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Saṅgā Therī	-	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Saṅgharakkhita	-	Urban	Sāvatthī	•	-	•	-	-	-	-	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Saṅgharakkhita Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Saṅghupaṭṭāka Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sañjaya (a)	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sañjaya (b)	Kh	Urban	Taggara	-	-	-	-	-	-	-	-	•	-	•	-	-	-
Sañjaya (c)	Kh	Urban	Jetuttara	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sañjaya (d)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sañjaya-Belaṭṭhiputta	-	-	-	•	•	-	•	-	-	-	-	-	-	-	-	-	-
Sañjikāputta	Br	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-	-
Sañjaya-Ākāsagotta	Br	-	-	-	-	•	•	•	-	-	-	-	-	-	-	-	-
Sañjaya Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sañjīva (a)	-	-	-	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Sañjīva (b)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Saṅkamanattā Therī	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sannaka	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Saññaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saññasāmika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sannibbāpaka	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sannidhāpaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Santa	Kh	Urban	Sucandaka	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Saṅkha (a)	-	Urban	Bārāṇasī	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Saṅkha (b)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Saṅkha (c)	Vessa	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Saṅkha (d)	Br	Urban	Takkasilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Saṅkha (e)	Br	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-
Saṅkha (f)	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-
Saṅkicca Thera (a)	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Saṅkicca Thera (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Santacitta Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Santati	Br	Urban	Sāvatthī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Saṇṭhita Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Santuṭṭha	-	Rural	Ñātikā	-	-	•	-	•	-	-	-	-	•	-	-	-	-
Sānu Thera	-	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Saparivāra	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saparivāracchattadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saparivārasana Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saparivāriya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sappadāsa Thera	Br	Urban	Kapilavatthhu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sappidāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sappidāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sarabha	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sarabhaṅga	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sarabhaṅga Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sarakāṇī/Saraṇāni	Kh	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Saraṇa (a)	Kh	Urban	Mekhala	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Saraṇa (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Saraṇa (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Saraṇa (a)	Kh	Urban	Saraṇa	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Saraṇāgamaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saraṇaṅkara Buddha	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sāriputta Thera	Br	Rural	Nālaka	•	•	•	•	•	•	•	•	-	-	-	•	-	-
Saritacchadana	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Satacakkhu	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Satadhamma/Santadhamma	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Satapatta	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	V
Sataraṃsi Buddha (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sataraṃsi Buddha (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sataraṃsika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sāti Thera	Low	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sattabhū	Kh	Urban	Dantapura	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Sattāhapabbajita Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sattakadamabapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sattapaduminiya Thera	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sattapaṇṇiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sattapāṭliya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Satthā	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sattipaṇṇiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sattuka (a)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sattuka (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sattuppalamālikā Therī	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sattuttama	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Saviṭṭha Thera	-	-	-	•	•	-	-	•	-	-	-	-	-	-	-	-	-
Sayampabha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sayampaṭibhāniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sayanadāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sayanadāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sayha (a)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sayha (b)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sayha Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Seggu	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sela	Br	-	-	-	-	-	•	-	•	-	•	-	•	-	-	-	-
Selā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Selā Therī (a)	Kh	Urban	Āḷavī	-	-	-	-	•	-	-	•	-	•	-	-	-	-
Selā Therī (b)	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sena (a)	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sena (a)	Kh	Urban	Sobhana	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Senaka (a)	Br	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Senaka (b)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Senaka (c)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Senaka (d)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Senaka Thera	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Senānī	Vessa	Urban	Senānīnigama	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Senāsandāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Seniya	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sereyyaka Thera	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Serinī	-	Urban	Hatthinipura	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Setaketu	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Setuccha	Kh	Urban	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Seyyasaka	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sīdārī Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Siddhattha Buddha	Kh	Urban	Vebhāra	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sigāla	Vessa	Urban	Rājagaha	-	•	•	-	-	-	-	•	-	•	-	-	-	-
Sigālamātā Therī	Vessa	Urban	Rājagaha	-	•	-	-	-	-	-	•	-	•	-	-	-	-
Sigālapitā Thera	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sīha (a)	Kh	Urban	Vesālī	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Sīha (b)	Br	-	-	-	•	•	-	-	-	-	-	-	-	-	-	-	-
Sīha (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sīhā Therī	Kh	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sīhāsanadāyaka Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Sīhāsanadāyaka Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sihāsanavījaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sikhā-Moggallāna	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sikhī Buddha	Kh	Urban	Aruṇavatī	•	-	•	-	•	-	•	-	-	-	•	-	-	-
Sīlava	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sīlavā Thera	Kh	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Silavatī	Kh	Urban	Kusinārā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sīluccaya	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sindhavasandana	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Siṅgāla	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Siri	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Siridhara	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sirimā (a)	Low	Urban	Rājagaha	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sirimā (b)	Kh	Urban	Mekhala	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sirimā (c)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sirimā (d)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sirimā (e)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sirimā (f)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sirimā (g)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sirimā (h)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sirimā (i)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sirimaṇḍa Thera	Br	Urban	Suṃsumāragiri	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sirimā Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sirinandā	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sirimitta Thera	Vessa	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sirivaḍḍha (a)	-	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sirivaḍḍha (b)	-	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Sirivaḍḍha (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sirivaḍḍha (d)	Vessa	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sirivaḍḍha Thera	-	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sīsupacālā Therī	Br	Rural	Nālaka	-	-	-	-	•	-	-	•	-	-	-	-	-	-
Sītā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sītāluka-Brahmadatta	Kh	Urban	Bārāṇasī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Sīvaka	-	Urban	Ariṭṭhapura	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Sīva Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sīvalī Thera	Kh	Urban	Sajjanela	-	•	-	-	-	-	•	•	-	•	-	-	-	-
Sivi (a)	Kh	Urban	Ariṭṭhapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sivi (b)	Kh	Urban	Jetuttara	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Sivi (c)	Low	Urban	Dvāravatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sivi (d)	Kh	Urban	Ariṭṭhapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sobha	Kh	Urban	Sobhavatī	-	-	•	-	-	-	-	-	-	-	•	-	-	-
Sobhita (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sobhita (b)	Br	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sobhita Buddha (a)	Kh	Urban	Sudhamma	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sobhita Buddha (b)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sobhita Thera (a)	Br	Urban	Sāvatthī	•	•	-	-	-	-	-	•	-	-	-	-	-	-
Sobhita Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Soma	-	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Somadatta (a)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Somadatta (b)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Somadatta (b)	Br	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Somadeva (a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Somadeva (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Somamitta Thera	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Somanassa (a)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Somanassa (b)	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Somā Therī	Br	Urban	Rājagaha	•	-	-	-	•	-	-	•	-	•	-	-	-	-
Sona	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	•	-	-	-	-	-
Soṇa	-	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Soṇā (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Soṇā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Soṇadaṇḍa	Br	Urban	Campā	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Soṇadinnā	-	Urban	Nālandā	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Sonaka	Br	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Soṇakāyana	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Soṇaka Thera	Vessa	Urban	Bārāṇasī	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Soṇakāyamātā	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Soṇa-Kuṭikaṇṇa/Kuraraghariya-Soṇa	-	Urban	Kuraraghara	•	•	-	-	-	-	•	•	-	•	-	•	-	-
Soṇa-Koḷivisa Thera	Vessa	Urban	Campā	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Soṇa-Poṭirīyaputta Thera	Vessa	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Soṇa Thera (a)	Br	Urban	Sāvatthī	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Soṇa Thera (b)	Kh	Urban	Anoma	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Soṇā Therī	-	Urban	Sāvatthī	-	•	-	-	-	-	-	•	-	-	-	-	-	-
Soṇṇābha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sonuttara	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sopāka Thera (a)	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sopāka Thera (b)	Low	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sorata Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sorreya-Revata	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sotthika/Soṭṭhiya	Vessa	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sotthiya (a)	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sotthisena	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sotthiya (b)	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sovaṇṇakattarika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sovaṇṇakiṅkhaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Subāhu Buddha	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-	-
Subāhu Thera (a)	Vessa	Urban	Bārāṇasi	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Subāhu Thera (b)	Kh	Urban	Pāvā	-	-	-	-	-	-	-		-	-	-	-	-	-
Subbata	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Subha Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Subhadda (a)	Low	Rural	Ātumā	•	-	•	-	-	-	-	-	-	-	-	-	-	-
Subhadda (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Subhadda (c)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Subhadda (d)	-	Rural	Ñātikā	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Subhadda Thera	Br	-	-	-	-	•	-	-	-	-	-	-	•	-	-	-	-
Subhaddā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Subhaddā (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Subhaddā (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Subhaddā (d)	Kh	Urban	Sāgala	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Subha Jīvakambavanikā	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Subhā Kammāradhītā	Vessa	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Subha Todeyyaputta	Br	Rural	Tudigāma	-	-	•	•	-	-	-	-	-	-	-	-	-	-
Subhūta Thera	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Subhūti/Cūlasugandha Thera	Vessa	Urban	Sāvatthī	-	•	-	•	-	-	-	-	-	•	-	•	-	-
Sucandā	-	Urban	Sudhaññavatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Succhavi	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sūcidāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sucimukhī	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Sucintita Buddha	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sucintita Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sucintita Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sucintita Thera (c)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sucintita Thera (d)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Suciparivāra (a)	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suciparivāra (b)	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sucīrata	Br	Urban	Indapatta	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sucittā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sudassana (a)	Kh	Urban	Sarabhavatī	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Sudassana (b)	Kh	Urban	Rājagaha	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Sudassana (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sudassana (d)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sudassana (e)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sudassana (f)	Low	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sudassanā (a)	-	Urban	Sobhana	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sudassanā (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sudassana Buddha	-	-	-	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Sudatta (a)	-	Rural	Ñādikā	-	•	•	-	•	-	-	-	-	-	-	-	-	-
Sudatta (b)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sudatta (c)	Kh	Urban	Mekhala	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sudatta (d)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sudatta (e)	-	Urban	Sudhaññavatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sudatta (f)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sudattā (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sudāṭha Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sudatta Thera	-	Urban	Velukaṇṭaka	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sudāyaka	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sudhamma	Kh	Urban	Sudhamma	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sudhammā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sudhammā (b)	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sudhammā (c)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Sudhammā (d)	Kh	Urban	Sudhamma	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sudhamma Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Suddhanā	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sudeva (a)	Kh	Urban	Sudhaññavatīvatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sudeva (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sudeva (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sudhāpiṇḍiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Suddhika-Bhāradvāja	Br	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Suddhodana	Kh	Urban	Kapilavatthu	•	-	-	-	-	-	•	-	-	-	-	-	-	-
Sudinna	-	Urban	Sudhaññavatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sudinna Kalandakaputta	-	Rural	Kalandakagāma	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sugandha Thera (a)	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sugandha Thera (b)	Kh	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sugandha Thera (c)	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Suguttā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sujā	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Sujāta (a)	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Sujāta (b)	Kh	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	•	•	-	-	-
Sujāta (c)	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sujāta (d)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sujāta (e)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sujāta (f)	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Sujāta (g)	Kh	Urban	Polanagara	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Sujātā (a)	-	Urban	Senànigama	-	•	•	-	-	-	•	-	-	-	-	-	-	-
Sujātā (b)	-	Rural	Ñātikā	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Sujātā (c)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sujātā (d)	Vessa	Urban	Bhaddiya	-	•	-	-	-	-	•	-	-	-	-	-	-	-
Sujātā (e)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sujātā (f)	Kh	Urban	Haṃsavatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sujātā (g)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sujātā (h)	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sujāta Buddha	Kh	Urban	Sumaṅgala	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sujāta Thera	Br	Urban	Bārāṇasī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Sujātā Therī	Vessa	Urban	Sāketa	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sujhemanta Thera	Br	Urban	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sukaṭaveliya Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sukkā Therī	-	Urban	Rājagaha	-	-	-	-	•	-	•	-	-	-	•	-	-	-
SulakKhaṇā	Kh	Urban	Devadaha	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sulasā	-	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	•	-
Sumana (a)	-	-	-	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Sumana (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sumanā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sumanā (b)	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sumanā (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sumanā (d)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sumanā (e)	-	Urban	Paṇṇakata	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Sumanā Buddha	Kh	Urban	Mekhala	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sumanadāmadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumanadevī	Br	Rural	Mahātittha	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumanārājakumārī	Kh	Urban	Sāvatthī	-	•	-	-	-	-	•	-	-	-	-	-	-	-
Sumanatālavaṇṭiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumana Thera (a)	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sumana Thera (b)	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sumanā Therī	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sumanavijaniya	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumaṅgala (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sumaṅgala (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sumaṅgala (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumaṅgala (d)	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sumaṅgala Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sumaṅgalamātā Therī	Low	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sumaṅgala Thera (a)	-	Rural	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sumaṅgala Thera (b)	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumbha Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Sumedha (a)	Br	Urban	Amarāvatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sumedha (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sumedha (c)	Kh	Urban	Dhaññavatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sumedha (d)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumedha (e)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumedha (f)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumedha Buddha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sumedhā Therī	Kh	Urban	Mantāvatī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Sumeghaghara	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumitta (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sumitta (b)	Kh	Urban	Amara	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sumitta (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Sumitta (d)	-	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sumittā	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sunāga	Br	Rural	Nāḷakagāma	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sunakkhatta	Kh	Urban	Vesālī	-	-	•	•	-	-	•	-	-	-	-	-	-	-
Sunāma	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sunanda (a)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sunanda (b)	Kh	Urban	Haṃsavatī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sunanda (c)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sunanda (d)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sunanda (e)	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sunanda (f)	Low	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sunanda (g)	Low	Urban	Ariṭṭhapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sunanda (h)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sundara	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sundarasamudda Thera	Vessa	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sundarī	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-	-
Sundarī/Sundarikā	-	-	-	-	-	-	-	-	-	-	•	-	-	•	-	•	-
Sundarika-Bhāradvāja	Br	Urban	Rājagaha	-	-	-	•	•	-	-	-	-	-	-	-	-	-
Sundarīnandā	Br	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Sundarīnandā Therī	Kh	Urban	Kapilavatthu	-	•	-	-	-	-	-	•	-	-	-	-	-	-
Sundarī Therī	Br	Urban	Bārāṇasī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Sunela	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sunetta (a)	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sunetta (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sunetta (c)	Kh	Urban	Sudhamma	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Sunetta Buddha	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Sunīdha/Sunidha	-	Urban	Rājagaha	•	-	•	-	-	-	-	-	-	-	-	•	-	-
Sunikkhama	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sunisāvimānavatthu	-	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Sunīta Thera	Low	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Supabbā	-	Urban	Rājagaha	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Supajjalita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Supāricariya Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Supatiṭṭhita Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Suphassā	Kh	Urban	Vebhāra	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suppabuddha (a)	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Suppabuddha (b)	Low	Urban	Rājagaha	-	-	-	-	-	-	-	-	-	-	-	•	-	-
Suppabuddha (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Suppāraka	-	Urban	Bharukaccha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suppasanna	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Suppatīta	Kh	Urban	Anoma	-	-	•	-	•	-	•	-	-	-	•	-	-	-
Suppatiṭṭhita	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Suppavāsā Koliyadhītā	Kh	Urban	Koḷiyanagara	-	•	-	-	-	-	•	-	-	•	-	-	-	-
Suppiya (a)	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-	-
Suppiya (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Suppiyā	-	Urban	Bārāṇasī	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Suppiya Thera	Low	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Supuṭakapūjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sura	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sūra-Ambaṭṭha	Vessa	Urban	Sāvatthī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Surabhi Buddha	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Surādhā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Surādha Thera	Br	Urban	Rājagaha	-	-	-	-	•	-	-	•	-	-	-	-	-	-
Surakkhita	Kh	Urban	Kaṇṇakujja	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Surāmā (a)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Surāmā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Surāmmā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Surāvāgotta	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suriyadeva	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suriyakumāra (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suriyakumāra (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suruci (a)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suruci (b)	Br	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Surucikumāra	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Susārada Thera	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Susīma (a)	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Susīma (b)	Br	Urban	Campā	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Susīma (c)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Susīma (d)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sussondī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Susuddha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sutana	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sutanā (a)	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sutanā (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sutanā/Sutanū	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Sutasoma (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sutasoma (b)	Kh	Urban	Indapatta	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Sutavā (a)	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Sutavā (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Sutavā Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Suvaccha	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Suvaṇṇabimbohaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Suvaṇṇasāma	Low	Rural	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suyāma	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Suyāma Thera	Br	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Suyāna	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tadadhimutta Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Taggarasikhī Buddha	-	Rural	-	-	-	-	•	•	-	•	-	-	-	-	•	-	-
Takkāriya	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Tālaphaliya Thera	Br	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Tālapuṭa	Low	Urban	Rājagaha	-	-	-	-	•	-	-	•	-	-	-	-	-	-
Talatādevī	Kh	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Tālavaṇṭadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tamālapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tamba	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Tambapupphiya Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Tamonuda	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Taṇhaṅkara Buddha	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Tārukha	Br	-	-	-	-	•	•	-	-	-	-	-	-	-	-	-	-
Tapassu	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Tapassu/Tapussa	Vessa	Urban	Ukkala	•	•	-	-	-	-	•	-	-	-	-	-	-	-
Taraṇiya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Taraṇiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Taraṇiya Thera (c)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Taraṇiya Thera (d)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tatha Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Tavaṇṇika/Tavakaṇṇika	-	-	-	•	•	-	-	-	-	-	-	-	-	-	-	-	-
Tekicchakārī Thera	Br	Urban	Bārāṇasī	-	-	-	-	-	-	-	•	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Tekuḷa	Br	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	
Telakāni Thera	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Telamakkhiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Thambāropaka Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Thera	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Therikā	-	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Ṭhitañjaliya Thera	Low	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Thullanandā	Br	-	-	•	-	-	-	•	-	•	-	-	-	-	-	-	-
Thullatissā	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Thūpasikha/Thūpasikhāra	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tikaṇṇa	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Tilamuṭṭhidāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Timbaruka	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Timirapupphiya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Timirapupphiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tiṇamuṭṭhidāyaka Thera	Low	-	-	-	•	-	-	-	-	-	•	-	•	-	-	-	-
Tiraṃsiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tirīṭavaccha (a)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Tirīṭavaccha (b)	Vessa	Urban	Ariṭṭhapura	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Tirīṭavaccha (c)	Br	Urban	Ujjenī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tissa (a)	Br	Urban	Bārāṇasī	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Tissa (b)	-	-	-	-	•	•	-	-	-	•	-	-	•	-	-	-	-
Tissa (c)	Kh	Urban	-	-	-	-	-	•	-	-	•	-	•	-	-	-	-
Tissa (d)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Tissa (e)	-	Urban	Sāvatthī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Tissa (f)	Kh	Urban	Roruva	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Tissa (g)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Tissa (h)	-	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Tissā (a)	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Tissā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Tissā (c)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Tissā (d)	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Tissā (e)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Tissa Buddha	Kh	Urban	Anoma	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Tissadatta	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Tissa-Kumāra	Low	Urban	Pāṭaliputta	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Tissa-Metteyya Thera (a)	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Tissa-Metteyya Thera (b)	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Tissa Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Tissāyamātā	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Ti-Campakapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tikaṇḍipupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ti-Kaṇikārapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tikaṇṇipupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tikhiṇamantī	Low	Urban	Kampilla	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Tikicchaka/Tekicchakāni Thera	-	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tikiṅkinipupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tiṇakuṭidāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tiṇasanthāradāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tiṇasanthāraka Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tiṇasūlaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tiṇasūlakachādaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tindukadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Tindukaphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Ti-padumiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ti-pupphiya Thera	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ti-saraṇāgāmaniya Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ti-ukkādhāriya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ti-ukkādhāriya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ti-ukkādhāriya Thera (c)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Todeyya (a)	Br	Urban	Rājagaha	-	•	•	•	•	•	-	-	-	-	-	-	-	-
Todeyya (b)	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Tudu	Vessa	Rural	Kokāli	-	•	-	-	•	-	•	-	-	-	-	-	-	-
Tuṇḍila	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Tuṭṭha	-	Rural	Ñātika	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Tuvāradāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ubbarī (a)	Kh	Urban	Potali	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ubbarī (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ubbhida/Ubbiddha	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ubbirī Therī	Kh	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Ucchaṅgamāya	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Ucchaṅgapupphiya Thera	Low	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ucchudāyikā-Vimāna	-	Urban	Rājagaha	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Ucchukhaṇḍika Thera	Low	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Udakadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Udakadāyikā Therī	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Udakāsanadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Udapānadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Udaya	Br	Urban	Sāvatthī	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Udaya/Udayana	Kh	Urban	Haṃsavatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Udāyibhadda/Udayabhadda	Kh	Urban	Rājagaha	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Udayabhadda	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Udayabhaddā/Udayā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Udāyin Thera (a)	Br	Urban	Kapilavatthu	-	•	-	•	•	-	-	•	-	-	-	-	-	-
Udāyin Thera (b)	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-	-
Udāyin	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Uddaka-Rāmaputta	Br	-	-	•	•	•	•	•	-	•	-	-	-	-	-	-	-
Uddāladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Uddālaka	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Uddālapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Udena	Kh	Urban	Kosambī	•	-	-	-	•	-	•	-	-	-	-	-	-	-
Udena (b)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Udena (c)	Kh	Urban	Vebhāra	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Udena Thera (a)	-	-	-	-	-	-	•	-	-	-	-	-	•	-	-	-	-
Udena Thera (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Udumbaraphaladāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Udumbarikā	Kh	Urban	Rājagaha	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Ugga (a)	-	Urban	Sāvatthī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Ugga (b)	-	Urban	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Ugga (c)	-	Urban	Vesālī	•	-	-	-	•	-	-	-	-	-	-	-	-	-
Ugga (d)	Vessa	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Ugga (e)	-	Urban	Hatthigāma	•	-	-	-	•	-	-	-	-	-	-	-	-	-
Uggaha meṇḍkanattā	Vessa	Urban	Bhaddiya	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Uggāhamāna Meṇḍikāputta	Low	Rural	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Uggasena	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Uggata (a)	Kh	Urban	Sumaṅgala	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Uggata (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uggata (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Uggatasarīra	Br	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Ugga Thera	Vessa	Urban	Ugga	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Ujjaya (a)	Br	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Ujjaya (b)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Ujjaya (c)	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Ukkāsatika Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ukkhepakaṭavaccha Thera	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ukkhittapadumiya Thera	Low	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uḷāra-vimāna	-	Urban	Rājagaha	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Uḷuṅkasaddaka	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Ummāpupphiya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Ummāpupphiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Uṇṇābha	Br	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Upacāla	Br	Rural	-	-	•	-	-	-	-	-	•	-	-	-	-	-	-
Upacālā (a)	Br	Rural	-	-	-	-	-	•	-	-	•	-	-	-	-	-	-
Upacālā (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Upacālā (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Upaḍḍhadussadāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Upāgatabhāsaniya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Upajjhāya	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Upajotiya	Low	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Upaka/Kāla	-	Rural	Nāla	•	•	-	•	•	-	•	•	-	-	-	-	-	-
Upaka Maṇḍikāputta	Low	Rural	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Upakaṃsa	Kh	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Upakañcana	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Upāli	-	Urban	Rājagaha	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Upāli Gahapati	-	Urban	Nālandā	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Upāli Thera (a)	Low	Urban	Kapilavatthu	•	•	-	-	•	-	•	•	-	•	-	-	-	-
Upāli Thera (b)	Low	Urban	Kapilavatthu	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Upananda (a)	Kh	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Upananda (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Upananda (c)	Kh	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Upananda (d)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Upananda Thera	-	Urban	Rājagaha	•	-	-	•	-	-	•	-	-	-	-	-	-	-
Upanemi	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Upanīta	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Uparāmā/Surādhā	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Upariṭṭha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Uparuci	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Upasābha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Upasāgara	Low	Urban	Madhurā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Upasāla	Kh	Urban	Campā	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Upasāḷha	Br	Urban	Rājagaha	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Upasamā Therī	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Upasanta (a)	-	Urban	Nārivāhana	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Upasanta (b)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Upasanta (c)	Br	Urban	Sucandaka	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Upaseṇā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Upasena	Kh	Urban	Sumaṅgala	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Upasena Vaṅgantaputta	Br	Rural	Nāḷaka	•	•	-	•	•	-	•	•	-	•	-	•	-	-
Upaseṇī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Upasīdarī	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Upasīva	-	-	-	-	-	-	-	-	-	•	-	-	•	-	-	-	-
Upatissa (a)	-	-	-	-	-	-	•	-	-	-	-	-	•	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Upatissa (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Upaṭṭhāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Upavāṇa	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Upavāṇa Thera	Br	Urban	Sāvatthī	-	•	•	-	•	-	-	-	-	•	-	-	-	-
Uposatha	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Uposathā	-	Urban	Sāketa	-	-	-	-	-	-	-	-	-	-	-	-	-	•
Uposatha-Kumāra	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Uppala	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Uppalā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uppaladāyaka Therī	Kh	Urban	Aruṇavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Uppalavaṇṇā Therī	Vessa	Urban	Sāvatthī	•	•	-	•	•	-	•	•	-	•	-	-	-	-
Urucchadā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Uruveḷa	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uruveḷā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uruvela-kassapa	Br	-	-	•	•	-	-	-	-	•	•	-	-	•	-	-	-
Usabha (a)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Usabha (b)	-	-	-	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Usabha (c)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Usabhakkhandha	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Usānara/Usinnara	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Utta Thera	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Uttamā Therī (a)	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Uttamā Therī (b)	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Uttara (a)	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Uttara (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uttara (c)	Kh	Urban	Anoma	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Uttara (d)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uttara (e)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Uttara (f)	Kh	Urban	Uttara	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Uttara (g)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uttara (h)	Vessa	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Uttarā (a)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Uttarā (b)	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Uttarā (c)	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Uttarā (d)	-	Urban	Uttara	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Uttarā (e)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Uttarā (f)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uttarā (g)	Kh	Urban	Campā	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Uttara-Māṇava	Br	-	-	-	-	•	•	-	-	-	-	-	-	-	-	-	-
Uttaramātā	-	Urban	Kosambī	-	-	-	-	-	-	-	-	-	-	-	-	•	-
Uttarā Nandamātā	Vessa	Urban	Rājagaha	-	•	-	-	-	-	-	-	-	•	-	-	-	-
Uttarapāla	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Uttara Thera (a)	Br	Urban	Sāketa	-	•	-	-	-	-	-	•	-	•	-	-	-	-
Uttara Thera (b)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Uttara Thera (c)	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Uttareyyadāyaka Thera	Br	Urban	Haṃsavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Uttika/Uttiya Paribbājaka	Br	Urban	Sāvatthī	-	•	-	-	•	-	-	•	-	•	-	-	-	-
Uttiya Thera (a)	Kh	Urban	Pāvā	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Uttiya Thera (b)	Kh	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Utuḷhipupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Uvāḷa/Upavāla Thera	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Vaccha	Br	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Vacchagotta	Br	Urban	Rājagaha	-	•	-	•	•	-	-	•	-	-	-	-	-	-
Vacchanakha	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Vacchapāla Thera	Br	Urban	Rājagaha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vaḍḍha	Kh	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Vaḍḍhamāna Thera	Kh	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vaḍḍhamātā Therī	-	Urban	Bharukaccha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vaḍḍha Thera	-	Urban	Bharukaccha	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vajirasama	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vajirā Therī	-	-	-	-	-	-	•	•	-	-	-	-	-	-	-	-	-
Vajirī/Vajirā/Vajirakumārī	Kh	Urban	Rājagaha	-	-	-	•	-	-	•	-	-	-	-	-	-	-
Vajjiputta Thera (a)	Kh	Urban	Vesālī	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Vajjiputta Thera (b)	-	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vajjita Thera	Low	Rural	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vajjiyamāhita	-	Urban	Campā	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Vakkali Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vakkali Thera (b)	Br	Urban	Sāvatthī	-	•	-	-	•	•	-	•	-	•	-	-	-	-
Vaḷiyā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Valliya Thera (a)	Kh	Urban	Pāvā	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Valliya Thera (b)	Br	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Valliya Thera (c)	Br	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vāmadeva	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-	-
Vāmaka	-	-	-	•	•	•	•	-	-	-	-	-	-	-	-	-	-
Vaṅganta	Br	Rural	Nālaka	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vaṅka	Kh	Urban	Sāvatthī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vanakoraṇḍiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vanavaccho Thera	Br	Urban	Kapilavatthu	-	-	-	-	-	-	-	•	-	•	-	-	-	-
Vaṅgīsa Thera	Br	-	-	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Vaṇṇakāraka Thera	Low	Urban	Aruṇavatī	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vappa	Kh	Urban	Kapilavatthu	-	•	-	-	-	-	•	•	-	-	-	-	-	-
Vappa Thera	Br	Urban	Kapilavatthu	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Varadhara	-	-	-	-	•	-	•	-	-	-	-	-	-	-	-	-	-
Varakalyāṇa	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Varamandhātā	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Varaṇa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vāraṇa	Br	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vararoja	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Varuṇa (a)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Varuṇa (b)	Kh	Urban	Sudhaññavatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Varuṇa (c)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Varuṇa (d)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Varuṇa (e)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Varuṇa (f)	Br	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Varuṇa (g)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Varuṇa (h)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Varuṇa (i)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Varuṇa (j)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Varuṇa (k)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Varuṇadeva	Low	Urban	Asitañjana	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vasabha	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Vāsabhā/Vāsabhakkhattiyā	Low	Urban	Kapilavatthu	-	-	-	•	-	-	•	-	-	-	-	-	-	-
Vāsabhagāmika	-	Rural	Vāsabhagāma	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Vasabha Thera	Kh	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vasavattī	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vāseṭṭha (a)	-	-	-	•	•	•	•	-	-	-	-	-	-	-	-	-	-
Vāseṭṭha (b)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Vāseṭṭha (c)	-	-	-	-	-	-	-	-	-	•	-	-	-	•	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Vāseṭṭha (d)	Br	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Vāseṭṭha (e)	Br	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vāseṭṭha (f)	Br	Urban	Aṅguttarāpa	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vāseṭṭhī	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vāseṭṭhī Therī	-	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vāsidāyaka Thera	Low	Rural	Tivarā	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vassakāra	Br	Urban	Rājagaha	•	•	•	•	-	-	-	-	-	-	-	•	-	-
Vāsula	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vedeha (a)	-	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Vedeha (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vedeha (c)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vedehikā	Kh	Urban	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Vediyadāsaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vejayanta	Low	Urban	Kusinārā	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Vekhanassa	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Velāma	Br	Urban	Bārāṇasī	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Velamikā/Khattiyānī	Kh	Urban	Kusinārā	-	-	•	-	•	-	-	-	-	-	-	-	-	-
Veḷukaṇṭakiya	-	Urban	Veḷukaṇḍa	-	•	-	-	•	-	-	-	-	-	-	-	-	-
Vessabhū Buddha	Kh	Urban	Anoma	•	-	•	-	•	-	•	-	-	-	•	-	-	-
Vessāmitta (a)	-	-	-	•	•	•	•	-	-	-	-	-	-	-	-	-	-
Vessāmitta (b)	Kh	Urban	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vessantara	Kh	Urban	-	-	-	-	-	-	-	•	•	-	-	-	-	-	-
Vibhūsaka-Brahmadatta	Kh	Urban	Bārāṇasī	-	-	-	-	-	•	-	-	-	-	-	-	-	-
Vicitoli/Vicikoli	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Vicittā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Videha (a)	Vessa	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Videha (b)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Videha (c)	Kh	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vidhura (a)	Br	Urban	Indapatta	-	-	•	-	•	-	•	-	-	-	-	-	-	-
Vidhura (b)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vidhura (c)	-	-	-	-	-	•	•	•	-	•	-	-	-	•	-	-	-
Viḍūḍabha	Low	Urban	Sāvatthī	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Vigatānanda	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vihatābhā	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vījamāna	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vijaya (a)	-	Urban	Mithilā	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vijaya (b)	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Vijaya Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vijayā Therī	-	Urban	Rājagaha	-	•	-	-	•	-	-	•	-	-	-	•	-	-
Vijita Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Vijitamitta	Br	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Vijitasena (a)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Vijitasena (b)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Vijitasenā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Vijitasena Thera	Low	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vijitāvī (a)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Vijitāvī (b)	Kh	Urban	Arimanda	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Vilokana	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vimala (a)	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Vimala (b)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vimala (c)	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vimalā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Vimala Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Vimala-Koṇḍañña Thera	Kh	Urban	Vesālī	-	-	-	-	-	-	-	•	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Vinelapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vipassī Buddha	Kh	Urban	Bārāṇasī	•	-	•	•	•	-	-	-	-	-	•	-	-	-
Vipula	Kh	Urban	Sudhaññavatīvatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Vipulā	Kh	Urban	Sudhaññavatīvatī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Vipulābhāsa	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Viraja Buddha	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Virapupphiya Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vīra Thera	-	Urban	Sāvatthī	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Vīrā Therī	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Virocamānā Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Visākha (a)	Vessa	Urban	Rājagaha	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Visākha (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Visākha (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Visākhā (a)	Vessa	Urban	Bhaddiya	•	•	-	-	-	-	•	-	-	-	-	-	-	•
Visākhā (b)	Br	-	-	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Visākhā (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Visākha Pañcāliputta	Kh	Urban	-	-	•	-	-	•	-	-	•	-	•	-	-	-	-
Visākhā Therī	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Visayha	Vessa	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vissasena	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Vītamāla	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Vītarāga Buddha	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-	-
Vīthisammajjaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Viṭiṇṇa	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Yadatthīya	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Yagudāyaka Thera	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Yāmahanu	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Yamaka (a)	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Yamaka (b)	-	Urban	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-
Yamataggi/Yamatāggi	-	-	-	•	•	•	•	-	-	•	-	-	-	-	-	-	-
Yameḷu	Br	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Yaññadatta (a)	Br	Urban	Sobhavatī	-	-	•	-	-	-	-	-	•	-	•	-	-	-
Yaññadatta (b)	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Yasadatta Thera	Kh	Urban	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Yasa Kākaṇḍakaputta	Br	-	-	•	-	-	-	-	-	-	-	-	-	-	-	-	-
Yasapāṇi	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Yasa Thera	-	Urban	Bārāṇasī	•	-	-	-	-	-	-	•	-	•	-	-	-	-
Yasava	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Yasavā	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	•	-	-	-
Yasavatī (a)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Yasavatī (b)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Yasavatī (c)	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Yasavatī (d)	Kh	Urban	Anoma	-	-	•	-	-	-	•	-	-	-	•	-	-	-
Yasavatī (e)	Br	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Yasavatī (f)	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Yasodhara	Kh	Urban	-	-	-	-	-	-	-	-	-	-	•	-	-	-	-
Yasodharā	-	-	-	-	-	-	-	-	-	-	-	-	-	•	-	-	-
Yasoja Thera	Low	Rural	-	•	-	-	•	-	-	-	•	-	-	-	•	-	-
Yassasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-	-
Yava	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	•	-	-	-	-	-	-	-
Yavakalāpiya Thera	Kh	Urban	-	-	-	-	-	-	-	-	•	-	-	-	-	-	-
Yodhājīva	-	Rural	-	-	-	-	-	•	-	-	-	-	-	-	-	-	-
Yudhañjaya	Kh	Urban	-	-	-	-	-	-	-	-	-	•	-	-	-	-	-
Yudhiṭṭhila (a)	Kh	Urban	Hatthipura	-	-	-	-	-	-	•	-	-	-	-	-	-	-

Name	Caste	Rural/ Urban	Settlement	Vin	A	D	M	S	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
Yudhiṭṭhila (b)	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	*	-	-	-	-	-	-	-
Yūthikarapupphiya Thera (a)	-	-	-	-	-	-	-	-	-	-	-	-	*	-	-	-	-
Yūthikarapupphiya Thera (b)	-	-	-	-	-	-	-	-	-	-	-	-	*	-	-	-	-
Yuvañjaya	Kh	Urban	Bārāṇasī	-	-	-	-	-	-	*	-	-	-	-	-	-	-

KEY: "Br" and "Kh" stand for "Brāhmaṇa" and "Khattiya" respectively. The sign of an asterisk (*) means "the name of the person is mentioned in that text" and the sign of a hyphen (-) means "the name of the person is not mentioned in that text." As is clear from the title of this appendix, only those names have been used which appear in the texts as mentioned against them, though from time time help of other texts and commentaries has been taken to establish the caste and Rural/Urban background of the individuals.

APPENDIX : VI

FREQUENCY OF RURAL SETTLEMENTS IN THE PĀLI VINAYA AND SUTTA PIṬAKAS

Sr. No.	Rural Settlements	Frequency of the Rural Settlements in the Pāli Vinaya and Sutta Piṭakas													
		Vin	D	M	S	A	Sn	J	Tg	Cp	Ap	Bu	Ud	Pv	Vv
1.	Ambagāma	01	01	—	—	—	—	—	—	—	—	—	—	—	—
2.	Ambasaṇḍā	—	01	—	—	—	—	—	—	—	—	—	—	—	—
3.	Ambatittha	01	—	—	—	—	—	—	—	—	—	—	—	—	—
4.	Andhakavinda	05	—	—	01	03	—	—	—	—	—	—	—	—	—
5.	Ārāmikagāma/Pilindagāma	03	—	—	—	—	—	—	—	—	—	—	—	—	—
6.	Beluva/Veḷva	—	04	03	04	05	—	—	—	—	—	—	—	—	—
7.	Bhaṇḍagāma	—	01	—	—	03	—	—	—	—	—	—	—	—	—
8.	Bhogagāma	—	01	—	—	—	—	—	—	—	—	—	—	—	—
9.	Caṇḍalakappa	—	—	02	—	03	—	—	—	—	—	—	—	—	—
10.	Codanāvatthu	02	—	—	—	—	—	—	—	—	—	—	—	—	—
11.	Cundaṭṭhīla/Cundavīla	—	—	—	—	—	—	—	—	—	—	—	—	01	—
12.	Dunniviṭṭha	—	—	—	—	—	—	04	—	—	—	—	—	—	—
13.	Ekanālā	—	—	—	04	—	01	—	—	—	—	—	—	—	—
14.	Ekasālā	—	—	03	01	—	—	—	—	—	—	—	—	—	—
15.	Govaḍḍhamāna	—	—	—	—	—	—	02	—	—	—	—	—	—	—
16.	Hatthigāma	—	01	—	—	05	—	—	—	—	—	—	—	—	—
17.	Icchānaṅgala/Icchānaṅkala	—	01	03	02	08	03	—	—	—	—	—	02	—	—
18.	Iṭṭhkāvatī	—	—	—	—	—	—	—	—	—	—	—	—	02	—
19.	Jambugāma	—	01	—	—	—	—	—	—	—	—	—	—	—	—
20.	Janagāma/Jantugāma	—	—	—	—	01	—	—	—	—	—	—	01	—	—
21.	Kalandaka	03	—	—	—	—	—	—	—	—	—	—	—	—	—
22.	Kallavāla/Kailavālamutta	—	—	—	—	01	—	—	—	—	—	—	—	—	—
23.	Kalyāṇī	—	—	—	—	—	—	01	—	—	—	—	—	—	—
24.	Khānumata	—	02	—	—	—	—	—	—	—	—	—	—	—	—
25.	Koṭigāma	03	02	—	01	—	—	02	—	—	—	—	—	—	—
26.	Macala	—	—	—	—	—	—	01	—	—	—	—	—	—	—
27.	Mahāsāla/Mahāsālā	01	—	—	—	—	—	01	—	—	—	—	—	—	—
28.	Manasakaṭa	—	01	—	—	—	—	—	—	—	—	—	—	—	—
29.	Mātulā	—	01	—	—	—	—	—	—	—	—	—	—	—	—
30.	Migapathaka	—	—	—	01	—	—	—	—	—	—	—	—	—	—
31.	Nagaravinda	—	—	03	—	—	—	—	—	—	—	—	—	—	—
32.	Naḷakāragāma	—	—	01	—	—	—	—	—	—	—	—	—	—	—
33.	Nālā/Nāḷa/Nālakagāma	—	—	—	01	—	—	02	—	—	—	—	—	—	—
34.	Ñaikā/Nādikā	06	04	01	09	12	—	—	—	—	—	—	—	—	—
35.	Opsāda	—	—	03	—	—	—	—	—	—	—	—	—	—	—
36.	Pañcasālā	—	—	—	01	—	—	—	—	—	—	—	—	—	—
37.	Parileyya	—	—	—	—	—	—	—	—	—	—	—	02	—	—
38.	Pāṭaligāma	06	03	—	—	—	—	—	—	—	—	—	09	—	—
39.	Pubbajira/Pubbavicira	—	—	01	01	—	—	—	—	—	—	—	—	—	—
40.	Rāmagāma	—	01	—	01	—	—	—	—	—	—	—	01	—	—
41.	Sālā/Sāla	—	—	05	01	—	—	—	—	—	—	—	—	—	—
42.	Sālavatī/Sālavatikā	—	01	—	—	—	—	—	—	—	—	—	—	—	—
43.	Sālindiya	—	—	—	—	—	—	02	—	—	—	—	—	—	—
44.	Sāmagāma	—	—	02	—	01	—	—	—	—	—	—	—	—	—
45.	Thūṇa	01	—	—	—	—	—	02	—	—	—	—	01	—	—
46.	Uruvelā	06	01	02	—	—	—	—	—	—	—	—	—	—	—
47.	Uttarakā	—	01	—	—	—	—	—	—	—	—	—	—	—	—
48.	Vasabha	01	—	—	—	—	—	—	—	—	—	—	—	—	—
49.	Veṭhadīpa	—	01	—	—	—	—	—	—	—	—	01	—	—	—

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